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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

THIRTY-SECOND ANNUAL MEETING,

HELD IN THE

CITY OF PHILADELPHIA, PENNSYLVANIA, SEPT. 8, 9, & 10.

1841.

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BOSTON:

PRINTED FOR THE BOARD, BY CROCKER & BREWSTER,
47, Washington Street.

1841.



MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

*Time of
Election.*

Maine.

- 1813. Gen. HENRY SEWALL, Augusta.
- 1832. ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.
- 1836. LEVI CUTTER, Esq., Portland.
- 1838. BENJAMIN TAPPAN, D. D., Augusta.
- 1838. Rev. JOHN W. ELLINGWOOD, Bath.

New Hampshire.

- 1832. NATHAN LORD, D. D., President of Dartmouth College, Hanover.
- 1838. Hon. SAMUEL FLETCHER, Concord.
- 1838. Rev. AARON WARNER, Professor in the Theological Seminary, Gilmanton.
- 1840. Hon. EDMUND PARKER, Nashua.
- 1840. Rev. ZEDEKIAH S. BARSTOW, Keene.

Vermont.

- 1818. Hon. CHARLES MARSH, Woodstock.
- 1838. JOHN WHEELER, D. D., President of the University, Burlington.
- 1838. Rev. CHARLES WALKER, Brattleborough.
- 1840. EDWARD W. HOOKER, D. D., Bennington.
- 1840. Rev. WILLARD CHILD, Pittsford.
- 1840. WILLIAM PAGE, Esq., Rutland.

Massachusetts.

- 1819. LEONARD WOODS, D. D., Professor in the Theological Seminary, Andover.
- 1820. WILLIAM ALLEN, D. D., Northampton.
- 1821. JOSHUA BATES, D. D., Northborough.
- 1821. SAMUEL HUBBARD, LL. D., Boston.
- 1823. HEMAN HUMPHREY, D. D., President of Amherst College.
- 1826. JOHN CODMAN, D. D., Dorchester.
- 1826. Hon. LEWIS STRONG, Northampton.
- 1826. JUSTIN EDWARDS, President of the Theological Seminary, Andover.
- 1827. JOHN TAPPAN, Esq., Boston.
- 1828. HENRY HILL, Esq., Boston.
- 1832. Hon. SAMUEL T. ARMSTRONG, Boston.
- 1832. RUFUS ANDERSON, D. D., Boston.
- 1832. Rev. DAVID GREENE, Boston.
- 1832. CHARLES STODDARD, Esq., Boston.
- 1835. DANIEL NOYES, Esq., Boston.
- 1835. WILLIAM J. ARMSTRONG, D. D., Boston.

- 1837. Rev. NEHEMIAH ADAMS, Boston.
- 1838. THOMAS SNELL, D. D., North Brookfield.
- 1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.
- 1839. Rev. SILAS AIKEN, Boston.
- 1839. Rev. BELA B. EDWARDS, Professor in the Theological Seminary, Andover.
- 1840. DANIEL DANA, D. D., Newburyport.
- 1840. WILLIAM JENKS, D. D., Boston.
- 1840. ALFRED ELY, D. D., Monson.
- 1840. Rev. HORATIO BARDWELL, Oxford.
- 1840. Hon. DAVID MACK, Jr., Amherst.
- 1840. EBENEZER ALDEN, M. D., Randolph.

Rhode Island.

- 1833. MARK TUCKER, D. D., Providence.

Connecticut.

- 1810. CALVIN CHAPIN, D. D., Wethersfield.
- 1817. JEREMIAH DAY, D. D. LL. D., President of Yale College, New Haven.
- 1819. JOHN COTTON SMITH, LL. D., Sharon.
- 1823. BENNET TYLER, D. D., Professor in the Theological Institute, East Windsor.
- 1832. NOAH PORTER, D. D., Farmington.
- 1836. Hon. THOMAS S. WILLIAMS, Chief Justice of the State, Hartford.
- 1836. HENRY HUDSON, Esq., Hartford.
- 1838. JOEL HAWES, D. D., Hartford.
- 1838. Hon. THOMAS W. WILLIAMS, New London.
- 1840. DANIEL DOW, D. D., Thompson.
- 1840. Hon. SETH TERRY, Hartford.
- 1840. CHARLES W. ROCKWELL, Esq., Norwich.
- 1840. JOHN T. NORTON, Esq., Farmington.

New York.

- 1812. JAMES RICHARDS, D. D., Professor in the Theological Seminary, Auburn.
- 1812. ELIPHALET NOTT, D. D., President of Union College, Schenectady.
- 1812. HENRY DAVIS, D. D., Clinton.
- 1813. ALEXANDER PROUDFIT, D. D., New York city.
- 1823. S. V. S. WILDER, Esq., New York city.
- 1824. DAVID PORTER, D. D., Catskill.
- 1824. GARDINER SPRING, D. D., New York city.
- 1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.
- 1826. THOMAS DE WITT, D. D., New York city.
- 1826. NATHAN S. S. BEMAN, D. D., Troy.
- 1826. THOMAS MCAULEY, D. D. LL. D., New York city.
- 1826. THEODORE FRELINGHUYSEN, LL. D., Chancellor of the University, New York city.
- 1832. ORRIN DAY, Esq., Catskill.
- 1834. JAMES M. MATTHEWS, D. D., New York city.
- 1836. Rev. HENRY DWIGHT, Geneva.
- 1838. ISAAC FERRIS, D. D., New York city.
- 1838. THOMAS H. SKINNER, D. D., Prof. in the Theol. Sem., New York city.
- 1838. HENRY WHITE, D. D., Prof. in the Theol. Seminary, New York city.
- 1838. D. W. C. OLYPHANT, Esq., New York city.
- 1838. RICHARD T. HAINES, Esq., New York city.
- 1838. WILLIAM W. CHESTER, Esq., New York city.
- 1838. PELATIAH PERIT, Esq., New York city.
- 1838. Hon. JOSEPH RUSSELL, Troy.
- 1838. ELISHA YALE, D. D., Kingsboro'.
- 1839. ELIPHALET WICKES, Esq., Troy.
- 1839. WILLIAM B. SPRAGUE, D. D., Albany.
- 1840. REUBEN H. WALWORTH, LL. D., Chanc. of the State, Saratoga Springs.
- 1840. DIETRICH WILLERS, D. D., Fayette, Seneca County.
- 1840. ANSON G. PHELPS, Esq., New York city.
- 1840. HIRAM H. SEELYE, Esq., Geneva.
- 1840. DAVID H. LITTLE, Esq., Cherry Valley.
- 1840. CHARLES MILLS, Esq., Kingsboro'.
- 1840. Rev. CHAUNCEY EDDY, Saratoga Springs.

New Jersey.

- 1824. PHILIP MILLEDOLER, D. D., New Brunswick.
- 1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol. Seminary Princeton.

1826. JAMES CARNAHAN, D. D., President of Nassau Hall, Princeton.
 1832. Hon. PETER D. VROOM, Somerville.
 1838. Rev. DAVID MAGIE, Elizabethtown.
 1840. Hon. JOSEPH C. HORNBLOWER, Chief Justice of the State, Newark.

Pennsylvania.

1826. JOHN LUDLOW, D. D., Pres. of the University of Pennsylvania, Philadelphia.
 1826. THOMAS BRADFORD, Esq., Philadelphia.
 1826. SAMUEL AGNEW, M. D., Harrisburg.
 1826. WILLIAM NEIL, D. D., Germantown.
 1832. JOHN McDOWELL, D. D., Philadelphia.
 1832. CORNELIUS C. CUYLER, D. D., Philadelphia.
 1834. ALEXANDER HENRY, Esq., Philadelphia.
 1838. MATTHEW BROWN, D. D., President of Jefferson College, Cannonsburg.
 1838. WILLIAM R. DE WITT, D. D., Harrisburg.
 1838. THOMAS FLEMING, Esq., Philadelphia.
 1838. AMBROSE WHITE, Esq., Philadelphia.
 1840. Hon. WILLIAM DARLING, Reading.
 1840. Hon. WILLIAM JESSUP, Montrose.
 1840. Rev. BERNARD C. WOLFF, Easton.
 1840. Rev. ALBERT BARNES, Philadelphia.
 1840. DAVID H. RIDDLE, D. D., Pittsburgh.
 1840. Rev. J. W. NEVIN, Prof. in Theological Seminary, Mercersburg.

Maryland.

1838. Rev. JAMES G. HAMNER, Baltimore.

Virginia.

1826. JOHN H. COCKE, Fluvanna County.
 1826. WILLIAM MAXWELL, Esq., President of Hampden Sydney College.
 1834. THOMAS P. ATKINSON, M. D., Halifax County.
 1834. WILLIAM S. PLUMER, D. D., Richmond.

North Carolina.

1834. W. McPHERTERS, D. D., Raleigh.

South Carolina.

1826. BENJAMIN M. PALMER, D. D., Charleston.
 1839. REUBEN POST, D. D., Charleston.

Georgia.

1834. JOSEPH H. LUMPKIN, Esq., Lexington.
 1834. THOMAS GOLDING, D. D., Columbus.

Tennessee.

1826. CHARLES COFFIN, D. D., President of the College, Greenville.
 1834. ISAAC ANDERSON, D. D., Professor in the Theol. Seminary, Maryville.

Ohio.

1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.
 1826. ROBERT G. WILSON, D. D., President of the University, Athens.
 1832. JAMES HOGE, D. D., Columbus.
 1834. ROBERT H. BISHOP, D. D., President of Miami University, Oxford.
 1834. Rev. SYLVESTER HOLMES, Cincinnati.
 1838. GEORGE E. PIERCE, D. D., Pres. of the Western Reserve College, Hudson.
 1840. Rev. HARVEY COE, Hudson.

Missouri.

1840. Rev. ARTEMAS BULLARD, St. Louis.

Michigan.

1838. EUROTAS P. HASTINGS, Esq., Detroit.

The following persons have been corporate members and are deceased.

[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

Time of election.

Time of decease.

Maine.

1813.	JESSE APPLETON, D. D.	1820.
1826.	EDWARD PAYSON, D. D.	1823.

New Hampshire.

1812.	JOHN LANGDON, LL. D.	1820.
1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.

Massachusetts.

1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon. WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER.	1829.
1822.	SAMUEL AUSTIN, D. D.	1831.
1812.	JEREMIAH EVARTS, Esq.	1831.
1831.	ELIAS CORNELIUS, D. D.	1832.
1828.	BENJAMIN B. WISNER, D. D.	1835.
1818.	Hon. WILLIAM REED.	1837.
1810.	WILLIAM BARTLET, Esq.	1841.

Connecticut.

1810.	TIMOTHY DWIGHT, D. D. LL. D.	1817.
1810.	Gen. JEDIDIAH HUNTINGTON.	1819.
1810.	JOHN TREADWELL, LL. D.	1823.

New York.

1818.	Col. HENRY LINCKLAEN,	1822.
1819.	DIVIE BETHUNE, Esq.	1824.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS.	1830.
1826.	Col. RICHARD VARICK.	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT, LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1835.
1826.	JOHN NITCHIE, Esq.	1838.
1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1832.	ZECHARIAH LEWIS, Esq.	1841.
1840.	GERRIT WENDELL, Esq.	1841.

New Jersey.

1812.	ELIAS BOUDINOT, LL. D.	1822.
1823.	EDWARD D. GRIFFIN, D. D.	1838.

Pennsylvania.

1812.	ROBERT RALSTON, Esq.	1835.
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District of Columbia.

1819.	ELIAS BOUDINOT CALDWELL, Esq.	1825.
1826.	JOSEPH NOURSE, Esq.	1841.

<i>Maryland.</i>		
1834.	WILLIAM NEVINS, D. D.	1835.
<i>Virginia.</i>		
1823.	JOHN H. RICE, D. D.	1831.
1832.	GEORGE A. BAXTER, D. D.	1841.
<i>North Carolina.</i>		
1834.	JOSEPH CALDWELL, D. D.	1835.
<i>South Carolina.</i>		
1826.	MOSES WADDELL, D. D.	1840.
<i>Georgia.</i>		
1826.	JOHN CUMMINGS, M. D.	1838.
<i>Illinois.</i>		
1826.	GIDEON BLACKBURN, D. D.	1839.
<i>Indiana.</i>		
1838.	ELIHU W. BALDWIN, D. D.	1841.

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

*Time of
election.*

1819. WILLIAM HILL, D. D., Alexandria, D. C.
 1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.
 1819. JAMES BLYTHE, D. D., South Hanover, Ia.
 1819. JOSEPH C. STRONG, M. D., Knoxville, Ten.
 1819. Col. JOHN McKEE, Alabama.

IN FOREIGN PARTS.

England.

1819. JOSIAH PRATT, B. D., London.
 1819. Rev. WILLIAM JOWETT, London.
 1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.

1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.
 1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.
 1839. Sir CULLING EARDLEY SMITH, Bedwell Park.
 1841. JOHN MORISON, D. D., London.

Scotland.

1819. Hon. KINCAID MAKENZIE.
 1819. RALPH WARDLAW, D. D.
 1841. THOMAS CHALMERS, D. D., Edinburgh.

India.

1832. JAMES FARISH, Esq.
 1833. EDWARD H. TOWNSEND, Esq.
 1833. G. SMYTTAN, M. D.
 1840. JOHN STEVENSON, D. D.
 1840. Rev. GEORGE CANDY.
 1841. E. P. THOMPSON, Esq.

Ceylon.

1830. Venerable Archdeacon GLÉNIE.
 1831. JAMES N. MOOYART, Esq.

Penang.

1839. Sir WILLIAM NORRIS.

HONORARY MEMBERS.

Abbott Rev Charles E., Boston, Ms.
 Abbott Rev G. D., do.
 Abbott Rev John S. C., do.
 Abbott Rev Sereno, Seabrook, N. H.
 Abeel Rev David, China.
 Abeel Rev Gustavus, Geneva, N. Y.
 Adair Rev Robert, Philadelphia, Pa.
 Adams Rev Aaron C., Gardiner, Me.
 Adams Rev Darwin, Alstead, N. H.
 *Adams Rev Erastus H., Cayuga, N. Y.
 Adams Rev Frederick A., Amherst, N. H.
 Adams Rev. George E., Brunswick, Me.
 Adams James, Castleton, Vt.
 Adams John, Worthington, Ms.
 Adams John, Jacksonville, Ill.
 Adams John Quincy, Quincy, Ms.
 Adams Rev John R.
 Adams Rev Jonathan, Deer Isle, Me.
 Adams Rev J. H., Beattie's Ford, Lincoln co. N. C.
 Adams Rev J. W., Syracuse, N. Y.
 Adams Samuel, Hallowell, Me.
 Adams Thatcher M., New York city.
 Adams Thomas, Boston, Ms.
 Adams Rev Weston B., Bloomfield, Me.
 Adams Rev William, New York city.
 Adams Rev William M.
 Adger James, Charleston, S. C.
 Adger Rev John B., Smyrna, Asia.
 Agnew Rev John Holmes, Philadelphia, Pa.
 Aiken Jonathan, Goffstown, N. H.
 Aiken Rev Samuel C., Cleveland, O.
 Albro Rev John A., Cambridge, Ms.
 Alden Joseph, D. D., Williamstown, Ms.
 Alden Rev Lucius, Abington, Ms.
 *Alexander Rev Aaron, Lincoln co. Ten.
 Alexander Adam L., Washington, Ga.
 Alexander Rev James W., Princeton, N. J.
 Alexander John, Lexington, Va.
 Alexander Joseph, Albany, N. Y.
 Allan John, D. D., Huntsville, Ala.
 Allen Rev Aaren P., Worcester, N. Y.
 Allen Rev Asa S., Cuba, N. Y.
 Allen Rev Benjamin R., Barrington, R. I.
 Allen Rev Cyrus W., Norton, Ms.
 Allen Rev David O., Bombay.
 Allen Eiarca, Lebanon, N. H.
 Allen Rev Edward, Wantage, N. J.
 Allen Rev Edward D., Albany, N. Y.
 Allen Rev Jacob, Glastenbury, Ct.
 Allen Rev John W., Northampton, Ms.
 Allen Moses, New York city.
 Allen Peter, South Hadley, Ms.
 Allen Solomon, Philadelphia, Pa.
 Allen Rev Stephen T., Merrimack, N. H.
 Allen Rev Thomas G., Philadelphia, Pa.
 Allen Tilly, Albany, N. Y.
 Alrich Prof. Wm. P., Washington, Pa.
 Alvord Rev John W., Oberlin, O.
 Ambler James B.
 Ames Ezra C., Haverhill, Ms.
 Amerman Rev Thomas A., Caseville, N. Y.
 Anderson Rev James, Manchester, Vt.
 Anderson Rev John, New York city.
 Anderson Rev Thomas C., Winchester, W. Ten.
 Andrews Rev Elisha D., Pittsford, N. Y.
 Andrews Seth L., Sandwich Islands.
 *Andrews Rev William, Cornwall, Ct.
 Andrews Rev W. W., South Cornwall, Ct.
 Andros Rev Thomas, Berkley, Ms.
 Andrus Silas, Hartford, Ct.
 Annesley Lawson, Albany, N. Y.
 Aphorp Rev George H., Jaffna, Ceylon.
 Arbuckle Rev James, Blooming Grove, N. Y.
 Arden Mrs Charlotte B., Morristown, N. J.
 Arms Rev Clifford S., Bottle Hill, N. J.
 Arms Rev Hiram P., Norwich, Ct.
 Arms Rev Selah R., Windham, Vt.
 Armstrong Mrs Abigail, Boston, Ms.
 Armstrong Amzi, Newark, N. J.
 Armstrong Rev George D., Lexington, Va.
 Armstrong Rev Richard, Sandwich Islands.
 Armstrong Rev R. G., Fishkill, N. Y.
 Armstrong Mrs Sarah A. L., do.
 Arrowsmith Nicholas, Bedminster, N. J.
 Arundel Rev John, London, England.
 *Ashbridge Rev G. W., Louisville, Ky.
 Atkin Rev William, M'Connellsville, O.
 Atkins Rev Elisha, North Killingly, Ct.
 Atwater Caleb, Wallingford, Ct.
 Atwater Miss Clarissa M., Colchester, Ct.
 Atwater Henry Day, Catskill, N. Y.
 Atwater Mrs Mary H., do.
 Atwater Mary Elizabeth, do.
 Atwater Rev Jason, Middlebury, Ct.
 Atwater Rev Lyman H., Fairfield, Ct.
 Atwater Phinehas, Guilford, N. Y.
 Atwood Rev Anson S., Mansfield, Ct.
 Atwood Charles, Boston, Ms.
 Atwood James, Philadelphia, Pa.
 Atwood John M., do.
 Austin David R., S. Hadley, Ms.
 Austin Mrs Lucinda M., Sturbridge, Ms.
 Averill Augustus, New York city.
 Averill Heman, do.
 Avery Rev Charles E., Scipio, N. Y.
 Avery Rev Jared R., Southington, Ct.
 Avery Joseph, Conway, Ms.
 Avery Rev Royal A., East Galway, N. Y.
 Axson Rev I. S. K., Liberty co., Ga.
 *Axtell Rev Daniel C., Newark, N. J.
 Ayres Rev Frederick H., Poolville, N. Y.
 Ayres Rev James, Newark, N. J.
 Babbitt Rev A., Philadelphia, Pa.
 Babcock Rev Elisha G., Thetford, Vt.
 Bachelder Galen, Albany, N. Y.
 Backus E. F., Philadelphia, Pa.
 Backus Jabez, Goshen, Ct.
 Backus Rev John C., Baltimore, Md.
 Backus Rev J. Trumbull, Schenectady, N. Y.
 Backus Rev Samuel, North Woodstock, Ct.
 Bacon Rev E., Sanford, Me.
 Bacon John F., Albany, N. Y.
 Bacon Rev Leonard, New Haven, Ct.
 Bacon Leonard, Hartford, Ct.

- Badger Rev Milton, New York city.
 Badger William, Gilmanton, N. H.
 Bagg Miss Amanda, West Springfield, Ms.
 Bailey Rev Benjamin, Newark, N. J.
 Bailey Rev Luther, Medway, Ms.
 Bailey Rev Rufus W., New York city.
 Bailey Rev Stephen, Dorchester, Ms.
 Baker Rev Abijah R., Medford, Ms.
 *Baker Mrs Christian, Boston, Ms.
 Baker Rev Joel, Middle Granville, Ms.
 Baker Rev John W., Milledgeville, Ga.
 *Balch S. B., D. D., Georgetown, D. C.
 Baldwin Rev Abraham C., Springfield, Ms.
 Baldwin Rev Benson C., Franklin, Ct.
 *Baldwin David, Durham, N. Y.
 Baldwin Mrs Elizabeth H., Hudson, N. Y.
 Baldwin Harvey, Hudson, O.
 Baldwin Rev John Abeel, New York city.
 Baldwin Rev Joseph B., Canaan four corners, N. Y.
 Baldwin Rev M., Scotchtown, N. Y.
 Baldwin Noah, East Durham, N. Y.
 Baldwin Rev Theron, Jacksonville, Ill.
 Baldwin Rev Thomas, Peru, Vt.
 Ball Rev Dyer, Singapore, Asia.
 Ballantine Rev Elisha, Prince Edward, Va.
 Ballantine Rev Henry, Ahmednuggur, India.
 Ballard Rev L., Nelson, N. H.
 Bancroft Rev David, Willington, Ct.
 Bancroft Jacob, Boston, Ms.
 Banister Rev J. M., Hinsdale, Ms.
 Bank David, Stanwich, Ct.
 Barber B. B., Hartford, Ct.
 Barber Rev Elihu, Mt. Vernon, Vt.
 Barbour Rev Isaac R., Charlton, Ms.
 Bardell Thomas R., Charleston, S. C.
 Bardwell Alonzo, South Hadley Canal, Ms.
 Barlow Rev Joseph, Salem, Pa.
 Barnard Rev John, Lima, N. Y.
 Barnard Rev John, Jr., do.
 Barnes Rev Jeremiah, Evansville, Ia.
 Barney Rev James O., Seekonk, Ms.
 Barnum Noah S., Norwalk, Ct.
 Barr Absalom K., La Fayette, N. Y.
 Barr Rev Joseph, Williamstown, Pa.
 Barrett Rev Gerrish.
 Barrett Mrs Hannah L., Pittsburgh, Pa.
 Barrett Rev Joshua, Plymouth, Ms.
 Barrett Samuel, Cambridgeport, Ms.
 Barrows Rev E. P., Hudson, O.
 Barrows Rev E. S., Cazenovia, N. Y.
 Barrows Rev Homer, Middleboro', Ms.
 Barrows John S., Fryeburg, Me.
 Bartholomew Rev Orlo, Augusta, N. Y.
 Bartlett Rev Francis, Rushville, O.
 Bartlett Rev John, Avon West, Ct.
 Bartlett Rev Jonathan, Reading, Ct.
 Bartlett Rev J. L.
 Bartlett Rev Shubael, East Windsor, Ct.
 Barton Frederick A., Collinsville, Ct.
 Barton Rev John, Camden, N. Y.
 Barton Mrs Susan D., do.
 Barton Rev William B., Woodbridge, N. J.
 Bascom Rev Flavel, Pekin, Ill.
 Bass William, Middlebury, Vt.
 Bassler Rev Benjamin, New Rhinebeck, N. Y.
 Batchelder John, Needham, Ms.
 Batchelder John P., Utica, N. Y.
 Batchelder Jonathan, Mason, N. H.
 Bates Rev James, Granby, Ms.
 Bates Rev Lemuel P., Parma, N. Y.
 *Bates Rev Talcott, Manlius, N. Y.
 Battell, Joseph, Norfolk, Ct.
 Baylies Ephraim, Uxbridge, Ms.
 Beach Rev Ebenezer, Lysander, N. Y.
 Beach Rev Edwards C., East Groton, N. Y.
 Beach Rev Isaac C., Chester, N. Y.
 Beach Rev James, Winsted, Ct.
 Beach James E., Bridgeport, Ct.
 Beach John, Hartford, Ct.
 Beach Rev Nathaniel, Millbury, Ms.
 Beach Theron, Litchfield, Ct.
 Beach William A., Saratoga Springs, N. Y.
 Beaman Rev Warren H., Hadley, Ms.
 Beane Rev John V., New Bedford, Ms.
 Beard Rev Spencer F., Montville, Ct.
 Beardsley Rev Nehemiah B., Somers, Ct.
 Beardsley Rev O. C., Silver Creek, N. Y.
 Beardsley Rev William, W. Bloomfield, N. Y.
 Beattie Rev John, New Utrecht, N. Y.
 Beattie William, Salem, N. Y.
 Beattie Rev Charles C., Steubenville, O.
 Beaumont F., Natchez, Missi.
 Beckly Rev Hosea, Dummerston, Vt.
 Beckwith B. B., Castine, Me.
 Beckwith Rev George C., Newton Ms.
 Beebe Rev Hubbard, Long Meadow, Ms.
 Beecher Alfred, Livonia, N. Y.
 Beecher David, do.
 Beecher Edward, D. D., Jacksonville, Ill.
 Beecher Edward A., Livonia, N. Y.
 Beecher Rev George, Rochester, N. Y.
 Beecher Samuel, Livonia, N. Y.
 Beecher Rev William H., Batavia, N. Y.
 Beckman Gerard, New York city.
 Beers Rev D., Southampton, N. Y.
 Belden Rev Henry, Marlboro', N. Y.
 Bell Rev John, Lincoln co., Me.
 Bell Rev Samuel, Newark, Del.
 Beman Rev C. P., Milledgeville, Ga.
 Bement Rev William, East Hampton, Ms.
 Bement Mrs Sarah, do.
 Benedict Rev Amzi, Manlius, New York.
 Benedict George W., Burlington, Vt.
 Benedict Rev Henry, Westport, Ct.
 Benedict Rev W. U.
 Benjamin Rev Nathan, Athens, Greece.
 Benjamin Simeon, Elmhira, N. Y.
 Bennett Rev Asa, Lodi, N. Y.
 Bennett Rev Joseph, Woburn, Ms.
 Bennett Mrs Mary L., do.
 *Bent Rev Josiah, Amherst, Ms.
 Bergen Rev John G., Springfield, Ill.
 Bethune George W., D. D., Philadelphia, Pa.
 Betts Juliette, Norwalk, Ct.
 Betts Thaddeus, do.
 Betts Rev Wm. R. S., Freehold, N. J.
 Bicknell Rev Simeon, Gouverneur, N. Y.
 Bidwell Rev O. B., Boston, Ms.
 Bidwell Rev Walter H., New York city.
 Bidwell Mrs Susan M., do.
 Bigelow Asa, Malden, N. Y.
 Bigelow Rev Jonathan, Rochester, Ms.
 Bigelow Richard, Hartford, Ct.
 Bigelow T. B., Troy, N. Y.
 Biggs Rev Thomas J., Cincinnati, O.
 Bingham Rev Hiram, Sandwich Islands.
 Bingham Jeremiah, Cornwall, Vt.
 Bingham Rev Luther G., Cincinnati, O.
 Bird Rev Isaac, Gilmanton, N. H.
 Bisbee Rev John H., Worthington, Ms.
 Biscoe Mrs Ellen E., Grafton, Ms.
 Biscoe Rev T. C., do.
 Bishop Rev A. H., Hallett's Cove, L. I.
 Bissell Clark, Norwalk, Ct.
 *Bissell Josiah, Jr., Rochester, N. Y.
 Bissell Rev Samuel B. S., Virginia.
 Blagden Rev George W., Boston, Ms.
 Blain Rev William, Goodwill, N. Y.
 Blake Anson, Wrentham, Ms.
 *Blake Gardiner S., do.
 Blake Mrs Sally, do.
 Blanchard Rev Amos, Lowell, Ms.
 Blanchard Rev Amos, Warner, N. H.
 Blanchard Rev Jonathan, Cincinnati, O.
 Blanchard Mrs Mary A., do.
 Blatchford Rev John, Chicago, Ill.
 *Blatchford S., D. D., Lausburgh, N. Y.
 Blatchford Thomas W., Troy, N. Y.
 Bleecker Barnet, Albany, N. Y.
 Bleecker John R., do.
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 Blodgett Rev Constantine, Pawtucket, Ms.

- Blodgett Rev Harvey, Euclid, O.
 Blodgett Rev Luther P., Little Falls, N. Y.
 Blood Rev Mighill, Bucksport, Me.
 Blood Rev William, Lachute, L. C.
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 Boardman Rev Charles A., Western Reserve, O.
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 Boardman Rev H. A., Philadelphia, Pa.
 Boardman Rev John, Douglas, Ms.
 Boardman Timothy, West Rutland, Vt.
 Boardman Rev Wm. J., Northford, Ct.
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 Bogardus Rev Cornelius.
 Bogardus Rev Wm. R., New York city.
 Boggs Rev George W., Waltherborough, S. C.
 Bogue Rev Horace P., Mount Vernon, N. Y.
 Boice Rev Ira C., Bergen, N. J.
 Boies Rev Artemas, New London, Ct.
 Boies Joseph, Union Village, N. Y.
 Bolls Matthew.
 Bond Rev Alvan, Norwich, Ct.
 Bond Elias, Hallowell, Me.
 Bond Elias, Jr., Sandwich Islands.
 *Bonney Rev William, New Canaan, Ct.
 Booth Rev Chauncey, South Coventry, Ct.
 Bosworth Benjamin, Eastford, Ct.
 Bosworth Rev Eliphalet, Bladensburg, Md.
 Boutelle Rev Thomas, North Woodstock, Ct.
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 Bouton Rev Nathaniel, Concord, N. H.
 Boutwell Rev Wm. T., Ojibwa, Miss.
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 Boyd James, Albany, N. Y.
 Boyd Rev James R., Watertown, N. Y.
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 Boyd Rev Joshua, Middleburg, N. Y.
 Boyd Robert, Albany, N. Y.
 Boylston Richard, Amherst, N. H.
 Boynton Rev John, Phippsburg, Me.
 Brace Rev Joab, Wethersfield, Ct.
 *Brace Jonathan, Hartford, Ct.
 Brace Rev Jonathan, Litchfield, Ct.
 Brace Rev S. W., Skeneateles, N. Y.
 *Brackett Rev Joseph, Rushville, N. Y.
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 Bradford Rev Ebenezer G., Wardsboro', Vt.
 Bradford Rev M. B., Grafton, Vt.
 Bradford Rev William, Berkshire, N. Y.
 Bradley Rev Caleb, Westbrook, Me.
 Bradley Rev William, New York city.
 Bradley Rev William, do.
 Brainard Rev Asa, Potsdam, N. Y.
 Brainard Rev Israel, Vernon, N. Y.
 Brainard Timothy, Enfield, Ct.
 Brainard Timothy, Enfield, Ms.
 Brainard Rev Thomas, Philadelphia, Pa.
 Braman Rev Milton P., Danvers, Ms.
 Bray Rev John E., Humphreyville, Ct.
 Brayton Rev Isaac, Watertown, N. Y.
 Bready Rev William, Winsboro', S. C.
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 Breckenridge Robert J., D. D., Baltimore, Md.
 Breed Rev William J., Bucksport, Me.
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 Bridgman Rev E. C., Canton, China.
 Bridgman Rev William.
 Brigham Rev David, Framingham, Ms.
 Brigham Rev John C., New York city.
 Brigham Rev Levi, Dunstable, Ms.
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 *Briggs Rev Isaac, Athol, Ms.
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 Brinsmade Rev H. N., Pittsfield, Ms.
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 *Bronk Rev Robert, Gibbonsville, N. Y.
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 Broughton Nathaniel H., Marblehead, Ms.
 Broughton Nicholson, do.
 Brouwer Miss Eliza, Geneva, N. Y.
 Brower Rev Cornelius, do.
 Brown Rev Abraham, Hartford Ct.
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 Brown Mrs Sarah, do.
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 *Brown Rev Rezoan, Lawrenceville, N. J.
 Brown Rev S. C., York, N. Y.
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 Brown William, Philadelphia, Pa.
 Brown William, New York city.
 Browne Thomas, Portland, Me.
 Brownell Rev Grove L., Mason, Ct.
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 *Bruen Rev Matthias, do.
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 Brush Benjamin, Jr., Stanwich, Ct.
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 Bryan Joseph, Hancock co., Ga.
 Bryant Amos, Nelson, N. H.
 Bryant Rev James C., Wilmington, Ms.
 Bryant John, New Bedford, Ms.
 Bryant John J., Elizabethtown, N. J.
 Buck Rev J. Hudson, Cairo, N. Y.
 Buckingham Rev James, Chelsea, Vt.
 Buckingham Rev Samuel G., Millbury, Ms.
 Budington Rev W. J., Charlestown, Ms.
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 Buffitt Rev Platt, Stanwich, Ct.
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 Bulkley Chester, Wethersfield, Ct.
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 Bull Rev Norris, Clarkson, N. Y.
 Bull William G., New York city.
 Bullard Rev Asa, Boston, Ms.
 Bullard Baalis, Uxbridge, Ms.
 Bullard Rev Ebenezer W., Fitchburg, Ms.
 Bullard John P., Francisville, La.
 Bullard Mrs Margaret P., Fitchburg, Ms.
 Bullions Rev Alexander, Cambridge, N. Y.
 Bullock James S., Savannah, Ga.
 Bumstead Josiah, Boston, Ms.
 Bunce Russell, Hartford, Ct.
 Burbank Rev Jacob.
 Burch Thomas, Little Falls, N. Y.
 Burchard Levi, Shoreham, Vt.
 Burdett Rev Michael, Blackstone Village, Ms.
 *Burge Rev Caleb, York, N. Y.
 Burgess Archibald, Hancock, N. H.
 Burgess Rev A., do.
 Burgess Ebenezer, D. D., Dedham, Ms.
 Burgess Rev Ebenezer, Bombay.
 Burgess Mrs Mary G., do.
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 Burleigh Rinaldo, Plainfield, Ct.
 Burnap Asa, Newfane, Vt.
 Burnap Rev Uzziah C., Lowell, Ms.
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 Burnham Rev Amos W., Rindge, N. H.
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 Burnham Rev Owen, Kennebunkport, Me.
 *Burr David I., Richmond, Va.

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 *Burr Joseph, Manchester, Vt.
 Burritt Rev Stephen W., Austinburgh, Ct.
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 Burroughs B., Savannah, Ga.
 Burrows Rev George, Trenton, N. J.
 Burt Rev Daniel C., New Bedford, Ms.
 Burt Rev Enoch, Manchester, Ct.
 Burt Rev Gideon, Longmeadow, Ms.
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 Burton Rev Nathan, Ridgebury, Ct.
 Bush Rev George, New York city.
 Bush Jotham, Boylston, Ms.
 Bushnell Rev Calvin, Mich.
 Bushnell Rev Horace, Hartford, Ct.
 Bushnell Rev Jedediah, Cornwall, Vt.
 Bushnell Rev W. A., Beverly, Ms.
 Buswell Henry C., Fryeburg, Me.
 Butler Albert W., Hartford, Ct.
 Butler Mrs A. W., do.
 Butler Charles, New York city.
 Butler Oliver B., Norfolk, Ct.
 Butler Rev Zebulon, Port Gibson, Mi.
 Butterfield Rev George, Wilmington, Vt.
 Butterfield Rev O. B., South Britain, Ct.
 Butts Rev Daniel B., Stanwich, Ct.
 Butts Obadiah H., Westminster, Ct.
 Buxton Rev Edward, Boscawen, N. H.
 Byers James, Grove, Pa.
 Byington Rev Cyrus, Choctaw Nation.
 Cabell Rev J., Hebron, Licking co., O.
 Cable Miss Ann P., Litchfield, Ct.
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 Camp Rev Edward B., Bridgewater, Ct.
 Camp Elisha, Sacket Harbor, N. Y.
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 Camp Rev Joseph E., Litchfield, Ct.
 Campagne Baron de, Pfefficon, Switzerland.
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 Campbell Rev A. E., Cooperstown, N. Y.
 Campbell Benjamin, Rochester, N. Y.
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 Campbell Rev Randolph, Newburyport, Ms.
 Campbell Mrs Elizabeth, do.
 Campbell Rev Robert B., N. Y.
 Campbell Rev William, Flatbush, N. J.
 Campbell William A., East New York, N. Y.
 Candee Rev Isaac N., Belvidere, N. J.
 Canfield Rev S. B., Ohio City, O.
 Cannon Rev Frederick E., Geneva, N. Y.
 Cannon Mrs Eliza, do.
 Cannon J. S., D. D., New Brunswick, N. J.
 Cares Rev John, York, Pa.
 Carlisle Rev Hugh.
 Carpenter Rev Eber, Southbridge, Ms.
 Carpenter John, New Utrecht, N. Y.
 Carpenter Mrs Narcissa L., Southbridge, Ms.
 Carrington Rev George, Hadlyme, Ct.
 Carrington Henry Beebe, Wallingford, Ct.
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 Carroll William, Isle of St. Helena.
 Carruth Nathaniel, Boston, Ms.
 Carruthers Rev James, Portland, Me.
 Carswell Mrs M., West Ely, Mo.
 Carter Aaron, Newark, N. J.
 Carter Eliza C., Kennebunk, Me.
 Carter Rev William, Pittsfield, Ill.
 Cartwright John, Constantinople.
 Carver Rev Robert, Berlin, Ms.
 Case Elihu, Simsbury, Ct.
 Case Rev Francis H., Avon, Ct.
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 Case Mrs Polly, East Hartford, Ct.
 Case Rev William, East Windsor, Ct.
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 Castle Rev Samuel J., Macon, Ga.
 Caswell Rev Jesse, Walnut Hills, O.
 Cathcart Robert, D. D., York, Pa.
 Catlin Julius, Hartford, Ct.
 Catlin Moses, Burlington, Vt.
 Center Rev Samuel, Monroe, Mich.
 Chalmers Thomas, D. D., Edinburgh, Scotland.
 Chamberlain Benj. P., Salem, Ms.
 Chamberlain Mrs Hannah, South Boston, Ms.
 Chamberlain Jeremiah, D. D., Oakland, Mi.
 Chamberlain Levi, Sandwich Islands.
 Chamberlain Rev Pierce, Waterford, Pa.
 *Chamberlain Richard, Boston, Ms.
 Chambers Rev Joseph H., Steubenville, O.
 Chambers Matthew, Bridport, Vt.
 Champion Miss Abigail J., Troy, N. Y.
 Champion Aristarchus, Hartford, Ct.
 Champion Rev George, Dover, Ms.
 Champion Mrs Susan L., do.
 Champion Mrs Ruth K., Troy, N. Y.
 Chance William, Birmingham, England.
 Chandler Rev George, Kensington, Pa.
 Chapin Aaron, Hartford, Ct.
 Chapin Alonzo, Abington, Ms.
 Chapin Rev Augustus L., Lexington, N. Y.
 Chapin Mrs Abbey H., do.
 Chapin Rev Horace C., Granby, L. C.
 Chapin Josiah, Providence, R. I.
 Chapin Mrs Asenath C., do.
 Chapin Moses, Rochester, N. Y.
 Chapin Oliver, 2d, Somers, Ct.
 *Chapin Rev Perez, Pownal, Me.
 Chapin Phineas, Uxbridge, Ms.
 Chapin Rev Seth, Middle Granville, Ms.
 *Chapin Rev Walter, Woodstock, Vt.
 Chapin Rev W. A., Greensborough, Vt.
 Chapin William C., Providence, R. I.
 Chapman Benjamin, Norwich, N. Y.
 Chapman Rev Charles, Colchester, N. Y.
 Chapman Rev Frederick W., Stratford, Ct.
 Chapman Rev Nathaniel, Boothbay, Me.
 Charr Rev William S.
 Chase Rev Henry, New York city.
 Chase Rev James M., M'Comb, Ill.
 Chase Rev Moses, Albany, N. Y.
 Chase Salmon P., Cincinnati, O.
 Cheever Rev E., Newark, N. J.
 Cheever Rev George B., New York city.
 Cheever Henry T., Hallowell, Me.
 Chester Rev Alfred, Morristown, N. J.
 Chester Rev A. T., Saratoga, N. Y.
 *Chester John, D. D., Albany, N. Y.
 Chester Simeon, Greenville, O.
 Chester Rev William, Burlington, N. J.
 Chickering Rev John W., Portland, Me.
 Chickering Rev Joseph, Phillipston, Ms.
 Child Rev Eber, Abion, Mich.
 Childlow Rev Benj., Paddy's Run, O.
 Childs Rev Elias S.
 Childs Horace, Henniker, N. H.
 Childs Mrs Matilda R. T., do.
 Chipman Rev Richard M., Harwinton, Ct.
 Chittenden Rev A. B., Clifton Park, N. Y.
 Chittenden Mrs Mary E., New Haven, Ct.
 Chittenden Simeon B., do.
 Christie Rev John I., Warwick, N. Y.
 Church Alonzo, D. D., Athens, Ga.
 Church Rev Nathan, Bridgewater, Ms.
 Church Thomas, Singapore.
 Churchill Rev Silas, Lebanon, N. Y.
 Clapp Rev Erastus, W. Granby, Ms.
 Clapp Rev Sumner G., Cabotsville, Ms.
 *Clark Rev A. P., Augusta, N. Y.
 Clark Rev Benjamin F., Chelsea, Ms.
 Clark Rev Benjamin F., North Chelmsford, Ms.
 *Clark Rev Caleb, Truxton, N. H.
 Clark Rev Chapin, Charlestown, O.

- Clark Rev Dorus, Boston, Ms.
 Clark Ebenezer, Somers, Ct.
 Clark Rev Eber L., Richmond, Ms.
 Clark Rev Edward, Middlefield, Ms.
 Clark Rev Ephraim W., Sandwich Islands.
 Clark Freeman, Bath, Me.
 Clark Rev Gardner K., Spencer, N. Y.
 *Clark Mrs Hannah A., Chicopee Falls, Ms.
 Clark Isaac, Boston, Ms.
 Clark James B., Elizabethtown, N. J.
 Clark Rev Luther, Dryden, N. Y.
 Clark Rev.
 Clark Mrs.
 Clark Rev Orange, Waterford, N. Y.
 Clark Samuel, Brattleboro', Vt.
 Clark Rev Samuel W., Greenland, N. H.
 Clark Miss Sarah C., Berry, N. H.
 Clark Rev Saul, Egremont, Ms.
 Clark Seth W., Plainfield, N. Y.
 Clark Rev Tertius S., Stockbridge, Ms.
 Clark Thomas M., Newburyport, Ms.
 Clark Rev William, Concord, N. H.
 Clark William, Boston, Ms.
 Clark William, Westfield, N. J.
 Clark William, Jr., do.
 Clark Rev Charles G., Webster, Ms.
 Clary Rev Dexter, Brownville, N. Y.
 Clay Joseph, Bryan co., Ga.
 Clay Thomas S., do.
 Cleveland Rev Edward.
 Cleveland Rev Elisha S., New Haven, Ct.
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 Cleaveland John, New York city.
 Cleveland Rev John P., Marshall, Mich.
 Cleveland Nehemiah, Newbury, Ms.
 Cleaveland Rev Richard F., Caldwell, N. J.
 Cleveland Mrs Sophia, New London, Ct.
 Cleaveland William P., do.
 Cleveland William N., do.
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 Clement Rev Jonathan, Chester, N. H.
 Close Gilbert, North Greenwiche, Ct.
 Close Mrs Sally, do.
 Coan Rev George, New Fairfield, Ct.
 Coburn Rev Loammi S., Newfane, Vt.
 Cobb Rev Asahel, Sandwich, Ms.
 Cobb Oliver, D. D., Rochester, Ms.
 *Cobb Richard, Boston, Ms.
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 Cockran Rev Sylvester, Poultney, Vt.
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 Coe Rev David B., Milford, Ct.
 *Coe George W., Savannah, Ga.
 Coe Rev Noah, Greenwich, Ct.
 Coe Rev Philemon, Westfield, N. J.
 Coe Rev Truman, Kirtland, O.
 Coggeshall Mrs John H., New Bedford, Ms.
 Coggin Rev Jacob, Tewkesbury, Ms.
 Coggin Rev William S., Exford, Ms.
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 Cogswell Rev Nathaniel, Yarmouth, Ms.
 Cogswell William, D. D., Hanover, N. H.
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 Coit Erastus, Norwich, Ct.
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 Coit I., Cheraw, S. C.
 Coit Robert, New London, Ct.
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 Colburn Rev Samuel W., Monument, Ms.
 Cole Rev Albert, Bluehill, Me.
 Cole Rev Erastus, Bethel, Ct.
 Cole Rev Isaac.
 Cole Rev Thomas, Payson, Ill.
 Coleman Rev Ebenezer, Lempster, N. H.
 Coleman Rev Lyman, Andover, Ms.
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 Colt Roswell L., Paterson, N. J.
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 Colton Rev Calvin, Cincinnati, O.
 Colton Rev Chester, Lyme, Ct.
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 Comfort Rev David, Kingston, N. J.
 Comstock Rev Cyrus, Lewis, N. Y.
 Conant Rev Gaius, Paxton, Ms.
 Condit Mrs Phebe, Orange, N. Y.
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 Conklin Rev Robert H.
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 Cook Elias R., Geneva, N. Y.
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 Cooke Mrs Amos S., do.
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 Cooke Rev Phineas, Lebanon, N. H.
 Cooke Joshua A., Catskill, N. Y.
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 Cooke Mrs Catharine, do.
 Cooke William Goodell, do.
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 Cooley Rev Eli F., Trenton, N. J.
 Cooley Timothy M., D. D., Granville, Ms.
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 Cope Rev Joseph A., Winchester, Ten.
 Cornell Rev Frederick F., New York city.
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 Corning Edward Jasper, do.
 Corning James L., do.
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 Corning Gurdon, Troy, N. Y.
 Corning Miss Mary Winslow, Stuyvesant, N. Y.
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 Cory Rev Joseph.
 Couch Rev Paul, North Bridgewater, Ms.
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 Cowan Rev Samuel M., Fayetteville, Ten.
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 Cowles Rev Henry, Oberlin, O.
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 Craig Rev Samuel, Ashgrove, Ireland.
 Crampton Rev Ralph S., Mount Clemens, Mich.
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 *Crane Rev Elias W., Jamaica, N. Y.
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 Crane James, Elizabethtown, N. J.
 Crane Jonathan, Sharon, Ms.
 Crane Rev Jonathan, East Attleboro', Ms.
 Crane Rev John R., Middletown, Ct.
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 Crane Thomas, Elizabethtown, N. J.
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 Crocker Walter, West Barnstable, Ms.
 Crocker Rev Zebulon, Upper Middletown, Ct.
 Crockett George W., Boston, Ms.
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 Crosby A., Columbus, O.
 Crosby Rev Daniel, Charlestown, Ms.

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 Crosby Rev Josiah D., Jaffrey, N. H.
 *Crosby Rev Stephen, Norwich, Ct.
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 Crosby R. R., do.
 Crosby C. T., do.
 Crosby E. N., do.
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 Cross Rev Joseph W., West Boylston, Ms.
 Crosset Rev Robert, Dennysville, Me.
 Crowell Rev Robert, Essex, Ms.
 Cruikshank Rev William, New York city.
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 Cummings Rev Asa, Portland, Me.
 Cummings A. P., New York city.
 Cummings Charles, D. D., Florida, N. Y.
 Cummings Rev Jacob, Southboro', Ms.
 Cummings Joseph, East Ware, Ms.
 Cummings Rev Preston, Buckland, Ms.
 Cunningham Rev A. N., Augusta, Ga.
 Cunningham Rev John W., Janesboro',
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 Curtis Rev Jared, Charlestown, Ms.
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 Cushing Mrs J. R., do.
 Cushman Rev David, Boothbay, Me.
 Cushman Rev Job, Prescott, Ms.
 Cushman Minerva, Exeter, N. Y.
 *Cushman J. P., Troy, N. Y.
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 Cutler Rev Calvin, Windham, N. H.
 Cutler Pliny, Boston, Ms.
 Cutter Rev Edward F., Warren, Me.
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 Daggett Leonard E., do.
 Daggett Rev Oliver E., Hartford, Ct.
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 Dale Rev James W., Philadelphia, Pa.
 Dalrymple Kirkby, St. Andrews, Scotland.
 Dame Rev Charles, Falmouth, Me.
 Dana Benjamin, Waterford, O.
 Dana Rev Gideon, N. Falmouth, Ms.
 Dana Israel P., Danville, Vt.
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 Dana Stephen W., Troy, N. Y.
 Dana Rev Sylvester, Orford, N. H.
 Dana Rev W. C., Charleston, S. C.
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 Danforth Joel, Otisco, N. Y.
 Danforth Rev Joshua N., Alexandria, D. C.
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 Dannel Rev Robert, Moorsville, Ala.
 Darling Mrs William, Reading, Pa.
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 Davenport Rev James R., Franchestown, N. H.
 Davenport Rev John S., Gorham, Me.
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 Davie Rev S. T. M., Lancaster, Pa.
 Davies Rev Thomas F., Green's Farms, Ct.
 Davis Charles Elizabethtown, N. J.
 Davis Rev Emerson, Westfield, Ms.
 Davis Henry, Jr., Syracuse, N. Y.
 Davis Phineas, Jr., Detroit, Mich.
 Davis Rev R. Montgomery, Springfield, N. Y.
 Davis Rev Samuel S., Augusta, Ga.
 Davis Rev Thomas, Blairsville, Pa.
 Day Mrs Orrin, Catskill, N. Y.
 Day Benjamin Wooster, do.
 Day Miss Caroline E., do.
 Day Miss Charlotte M., do.
 Day Miss Emily C., Catskill, N. Y.
 Day Miss Julia R., do.
 Day Charles H., do.
 Day Edgar B., do.
 Day George B., do.
 Day Samuel S., do.
 Day Walter Deforest, do.
 Day Rev Alvan, E. Lenox, N. Y.
 Day Foster, Elizabethtown, N. J.
 Day Rev Henry N., Hudson, O.
 Day Rev Pliny B., Derry, N. H.
 Day Rev Warren, Enfield, N. Y.
 De Forest Lockwood, New York city.
 De Forest Rev Richard, Riga, N. Y.
 De Forest William, Bridgeport, Ct.
 De Forest Rev William B., Watertown, Ct.
 De Witt Rev Abraham.
 De Witt Jacob, Jr., Montreal, L. C.
 Dean Rev Artemas, Bethlehem, N. Y.
 Dearing William, Athens, Ga.
 Decker Rev John, Jr., Newcastle, Del.
 Delano Lewis Howe, Hardwick, Vt.
 Delano Rev S., Hartland, Vt.
 Delavan Edward C., Ballston, N. Y.
 Delevan Rev George L., Sherburne, N. Y.
 Demarest Rev Wm., New Hurley, N. Y.
 Deming William, Litchfield, Ct.
 Demond Rev Elijah, Princeton, Ms.
 Demond Rev Isaac S., New York city.
 Dennis Rev Rodney G.
 Denny Miss A. M., Westborough, Ms.
 Denny Charles Austin, do.
 Denny Mrs C. S., do.
 Denny Miss Charlotte E., do.
 Denny Edward W., do.
 Denny George, do.
 Denny George P., do.
 Denny James H., do.
 Denny Robert Breck, do.
 Derualle Rev D., New York city.
 Deshon Daniel, Boston, Ms.
 Dewey Rev C., Rochester, N. Y.
 Dexter Rev Elijah, Plympton, Ms.
 Dexter Samuel W., Saratoga Springs, N. Y.
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 Dicky Rev John M., Newcastle, Del.
 Dickinson Rev Austin, New York city.
 Dickinson Baxter, D. D., Auburn, N. Y.
 Dickinson Rev David, Columbia, Ct.
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 Dickinson Rev Richard W., New York city.
 Dickinson William, Hadley, Ms.
 Dickson Rev Hugh, Greenville, S. C.
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 Goodwin Rev Harley, Warren, Ct.
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 Hough Rev Justus S., Livonia, N. Y.
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 *Hovey Rev Sylvester, Hartford, Ct.
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 How Mrs Samuel B., do.
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 *Howe Rev James, Pepperell, Ms.
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 Howell Rev Lewis D., Derby, Ct.
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 Hoyt Rev John B., Coventry, N. Y.
 Hoyt Henry T., Danbury, Ct.
 Hoyt Julius, St. Albans, Vt.
 Hoyt Nathan, D. D., Athens, Ga.
 Hoyt Rev O. P., Cleveland, O.
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 Hubbard David Glastenbury, Ct.
 *Hubbard, David G., New York city.
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 Hubbard Rev O. G., Leominster, Ms.
 *Hubbard Richard, Middletown, Ct.

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 Hudson Barzillai, do.
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 Hudson Elizabeth McK., do.
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 Kimball Rev Ivory, Eliot, Me.
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 Kingsbury Rev Cyrus, Pine Ridge, Ark.
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 Laurie James, D. D., Washington, D. C.
 Law William, Columbia, S. C.
 Lawrence Rev Edward A., Haverhill, Ms.
 Lawrence Mrs Edward A., do.
 Lawrence Rev John J., Madura, India.
 Lawrence Rev Robert F., Claremont, N. H.
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 Leach Rev Giles, Sandwich, N. H.
 Leach Rev J. H., Cumberland co., Va.
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 Learned Ebenezer, New London, Ct.
 Learned Mrs Ebenezer, do.
 Learned Ebenezer, Jr., Norwich, Ct.
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 Lee Rev Samuel, New Ipswich, N. H.
 Lee Rev Wm. S., Edisto Island, S. C.
 Leet Horace, New York city.
 Legare Solomon, John's Island, S. C.
 Legare Thomas, do.
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 Leland John, Millbury, Ms.
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 Lester Rev Charles, Spencertown, N. Y.
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 Levings Rev Noah.
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 Lewis Rev Clement, Taburg, N. Y.
 *Lewis Isaac, D. D., New York city.
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 Lombard Rev Horatio Jones, Northfield, Ms.
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 Lowrie Walter, New York city.
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 Lusk Rev Wm., Cherry Valley, N. Y.
 Lyman Charles, Troy, N. Y.
 Lyman Rev Ephraim, Plymouth, Ct.
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 Lyman George, Durham, N. Y.
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 Lyman Rev Solomon, Poughkeepsie, Vt.
 Lyman Micah J., Troy, N. Y.
 Lyon Rev George A., Erie, Pa.
 Lyon John, Pittsburgh, Pa.
 Lyon Miss Mary, South Hadley, Ms.
 Lyons Rev Luke, Allegan, Mich.
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 Magee Rev Jonathan, Nashua, N. H.
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 Magoun Thatcher, Medford, Ms.
 Magoun Thatcher, 3d, do.
 Mahan Rev Asa, Oberlin, O.
 Mair Rev Hugh, Johnstown, N. Y.
 Malin Rev David, Genoa, N. Y.
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 Maltby Rev John, Bangor, Me.
 Maltby Rev Julius, Northford, Ct.
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 Merrick Nathaniel B., Rochester, N. Y.
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 Messler Rev Abraham, Somerville, N. J.
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 Miller Samuel, Rushville, N. Y.
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 Mills Henry, D. D., Auburn, N. Y.
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 Miner Rev Nathaniel, Millington, Ct.
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 Mitchell Rev John, Northampton, Ms.
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 Montague Rev Philetus, Norfolk, N. Y.
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 Moore Ebenezer C., Wells, Me.
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 Morrison John.
 Morrison Rev Robert H., Charlotte, N. C.
 Morse Rev Abner, East Havre, Mich.
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 Morss Rev A. G., Frankford, Pa.
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 *Munroe Mrs Mary J., do.
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 Pumpelly James, Owego, N. Y.
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- Rhea Mary W., Blountsville, Ten.
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 Stuart Robert, New York city.
 Studdiford Rev Peter O., Lambertsville, N. J.
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 Sutherland Jacob, Geneva, N. Y.
 Swan Benjamin, Woodstock, Vt.
 Sweetser Rev Seth, Worcester, Ms.
 Swift Benjamin, New York city.
 Swift Rev Ephraim G., North Killingworth, Ct.
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 Swits Rev Abraham.
 Syms Rev William, Morristown, N. J.
 Talbot Jesse, New York city.
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 Tarlton Theodore, Peoria, Ill.
 Tay Nathaniel, Lyndenboro', N. H.
 *Taylor Rev James, Sunderland, Ms.
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 Taylor Mrs Elizabeth Ely, do.
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 Taylor Rev George, Moravia, N. Y.
 Taylor Rev Hutchins, Trumansburg, N. Y.
 Taylor Rev John, Groton, Ms.
 Taylor Rev Jonathan L., Andover, Ms.
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 Taylor Knowles, New York city.
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 Taylor Rev Samuel H., Andover, Ms.
 Taylor Mrs Caroline P., do.
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 Taylor Rev Veron D., Litchfield S. Farms, Ct.
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 Taylor Rev W. W., Womelsdorf, Pa.
 Temple Rev Daniel, Smyrna, Asia.
 Tenney Rev Asa P., Concord, N. H.
 Tenney Caleb J., D. D., Wethersfield, Ct.
 Tenney Levi, Plainfield, N. Y.
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 Terry Eli, Terryville, Ct.

- Terry James P., Somers, Ct.
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 Thalheimer Rev John, Cambria, N. Y.
 Thatcher Rev I., Barre, Vt.
 *Thatcher Rev Orlando G., Bradford, N. H.
 Thatcher Peter, Attleboro', Ms.
 Thatcher Rev Washington, Jordan, N. Y.
 Thayer Rev William W., South Hadley, Ms.
 Thomas Rev Daniel, Abington, Ms.
 Thomas Frederick S., Newark, N. J.
 Thomas Mrs Mary B., do.
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 Thomas Rev J. H., Paterson, N. J.
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 *Thompson Alexander R., U. S. Army.
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 Thompson Rev Charles, Humphreysville, Ct.
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 Thompson Rev John, Sudbury, Vt.
 Thompson John L., Plymouth, N. H.
 Thompson Rev John H., Rochester, N. Y.
 Thompson Rev Joseph P., New Haven, Ct.
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 Thompson Rev William, East Windsor, Ct.
 Thompson William C., Plymouth, N. H.
 Thompson William R., New York city.
 Thomson Rev F. B., Ind. Archipelago.
 Thomson Rev Lathrop, Cornish, N. H.
 Thorp Curtis, Binghamton, N. Y.
 Throckmorton J. W., Philadelphia, Pa.
 Thurston Rev Asa, Sandwich Islands.
 Thurston Rev David, Winthrop, Me.
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 Tillotson Rev George J., Brooklyn, Ct.
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 Tuttle Rev Timothy, Groton, Ct.
 Tweedy Robert, Warrenton, Va.
 Twichell Rev Pliny.
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 Waring Rev Hart E.
 Warner Rev Abner B., Milford, Ms.
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 Washburn Rev Asahel C., Suffield, Ct.
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 Waterbury Mrs Eliza S., do.
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 Waters Rev John.
 Watkinson David, Hartford, Ct.
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 Wehster Rev Augustus, Georgetown, D. C.
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 Webster Rev John C., Hopkinton, Ms.
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 Weed A., Troy, N. Y.
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 Wells Rev Ransford, Newark, N. J.
 Wells Samuel, Malden, N. Y.
 West Rev Nathan, North East, Pa.
 West Silas, Binghamton, N. Y.
 Westbrook C. D., D. D., New Brunswick, N. J.
 Westfall Rev S. V. E., Union, N. Y.
 Weston Rev Isaac, Cumberland, Me.
 Weston Rev James, Lebanon, Me.
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 White Rev Jacob, Lyndeboro', N. H.
 White Rev Morris E., Southampton, Ms.
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 Whitehead John, Newark, N. J.
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 Whiting Rev Francis L., New Haven, Vt.
 Whiting Rev George B., Jerusalem.
 Whiting Rev Joseph, Cleveland, O.
 Whiting Rev Russell, Berhany, N. Y.
 Whitney Rev John, Waltham, Ms.
 Whitney Mason, Binghamton, N. Y.
 Whitney Rev Samuel, Sandwich Islands.
 Whitney Paul, Boston, Ms.
 Whitman Rev Alphonso L., East Brewer, Me.
 Whitmore Rev Roswell, Killingly, Ct.
 Whitmore Rev Zalva, North Guilford, Ct.
 Whiton Rev J., Enfield, Ms.
 Whiton Rev John M., Antrim, N. H.
 Whiton Rev Otis C., Scotland, Ct.
 Whittaker Rev William, New York city.
 Whittemore Dexter, Fitzwilliam, N. H.
 Whittemore Rev Wm. H., Southbury, Ct.
 Whittlesey Rev Joseph, Berlin, Ct.
 Whittlesey Martin, New Preston, Ct.
 Wickes Rev Thomas, Marietta, O.
 Wickes Rev Thomas S., Ballston Spa, N. Y.
 Wickes Van Wyck, Troy, N. Y.
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 Wilbur Jeremiah, New York city.
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 Wilcox Rev L.
 *Wilcox Loammi, Elbridge, N. Y.
 Wilcox Rev Wm. I.
 Wild Rev Daniel, Brookfield, Vt.
 Wilder I. C., Enosburg, Vt.
 Wilder Rev John, Michigan.
 Wilder John C.
 Wile Rev Benjamin F., Pleasant Valley, N. Y.
 Wilkes Rev Henry, Montreal, L. C.
 Wilks Rev Mark, Paris, France.
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 Williams Eliphalet, Northampton, Ms.
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 Williston Mrs Sarah, do.
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 Williston Harriet K. R., do.
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 Williston Timothy, Kirkland, N. Y.
 Wilson Rev Abraham D.
 Wilson Rev Alexander, Oak Hill, N. C.
 Wilson Daniel, D. D., Calcutta.
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 Wilson H., Charleston, S. C.
 Wilson Rev H. N., Southampton, N. J.
 Wilson Rev James, Providence, R. I.
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 Wilson Mrs Martha, Cooperstown, N. Y.
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 Winter Rev John S., Ossipee, N. H.
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 Withington Rev Leonard, Newbury, Ms.
 Wood Benjamin F., Westminster, Ms.
 Wood Bradford R., Albany, N. Y.
 Wood Rev George W.
 Wood Rev Henry, Concord, N. H.
 Wood Rev Horace, Warner, N. H.
 Wood Rev James, Virginia.
 Wood Rev Jeremiah, Mayfield, N. Y.
 Wood Rev Joel, Fort Miller, N. Y.
 Wood Rev Luther, Kirby, Vt.
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 Wood Rev Mr., W. Springfield, Ms.
 *Wood S., D. D., Boscawen, N. H.
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 *Woodbridge Jahleel, South Hadley, Ms.
 Woodbridge James R., Hartford, Ct.
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 *Woodbridge Rev William, Hartford, Ct.
 Woodbridge William C., Prussia.
 Woodbury Rev Benjamin, Plain, O.
 Woodbury Rev James T., Acton, Ms.
 Woodbury Nathaniel, Sutton, Ms.
 Woodbury Rev Silas, Kalamazoo, Mich.
 Woodhull Mrs Cornelia, Longmeadow, Ms.
 Woodruff Archibald, Newark, N. J.
 Woodruff Rev Horace.
 Woodruff Obadiah, Newark, N. J.
 Woodruff Rev Richard, South Brookfield, Ms.
 Woodruff Rev Silas, Whalansburg, N. Y.
 Woods Rev John, Newport, N. H.
 Woods Leonard, Jr., D. D., Brunswick, Me.
 Woodward Rev James W., Shrewsbury, Ms.
 Woodworth Rev Francis C., Fairhaven, Vt.
 Woodworth John, Albany, N. Y.
 Woodworth Roswell, New Lebanon, N. Y.
 *Woolsey William W., New York city.
 Woolsey Edward J., New Haven, Ct.
 *Wooster Rev Benjamin, Fairfield, Vt.
 Worcester Rev John H., St. Johnsbury, Vt.
 Worcester Rev Leonard, Littleton, N. H.
 Worcester Rev Isaac R., do.
 Worcester Rev Samuel A., Park Hill, Ark.
 Worcester Rev Samuel M., Salem, Ms.
 Wright Rev Alfred, Choctaw Nation.
 *Wright Rev Chester, Hardwick, Vt.
 Wright Rev. E. B., Springfield, Ms.
 Wright John, Pittsburgh, Pa.
 Wright Rev Worthington, Woodstock, Vt.
 Wyckoff Isaac N., D. D., Albany, N. Y.
 Wyckoff Mrs Jane K., do.
 Wynkoop Rev Jefferson, New York city.
 Wynkoop Rev P. S., Ghent, N. Y.
 Yale Rev Calvin, Martinsburgh, N. Y.
 Yale Rev Cyrus, New Hartford, Ct.
 Yates Andrew, D. D., Schenectady, N. Y.
 Yates Rev John.
 Yeaton Rev Franklin, Alna, Me.
 Yeomans Rev John W., Easton, Pa.
 Yeomans Rev N. T., Royalton, N. Y.
 Young Rev Jeremiah S., Dover, N. H.
 Young Rev John C., Danville, Ky.
 Young Rev John K., Meredith Bridge, N. H.
 Youngblood Rev Wm., Borneo.
 Younglove Rev J. L., Hillsboro', N. J.
 Younglove Lewis, Union Village, N. Y.
 Zabriskie Rev J. L., Hillsboro', N. Y.

MINUTES

OF THE

THIRTY-SECOND ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-second annual meeting in the First Presbyterian Church, in the city of Philadelphia, commencing on Wednesday the 8th day of September, 1841, at 10 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

CALVIN CHAPIN, D. D.	Rev. DAVID MAGIE.
JEREMIAH DAY, D. D. LL. D.	WILLIAM R. DE WITT, D. D.
LEONARD WOODS, D. D.	Rev. JAMES G. HAMNER.
JOSHUA BATES, D. D.	Rev. SILAS AIKEN.
SAMUEL HUBBARD, LL. D.	HON. SAMUEL FLETCHER.
JOHN CODMAN, D. D.	ALFRED ELY, D. D.
JUSTIN EDWARDS, D. D.	Rev. HORATIO BARDWELL.
THEODORE FRELINGHUYSEN, LL. D.	DANIEL DOW, D. D.
HON. SAMUEL T. ARMSTRONG.	EDWARD HOOKER, D. D.
BENJAMIN PALMER, D. D.	HIRAM H. SEELYE, Esq.
WILLIAM NEILL, D. D.	Rev. HARVEY COE.
THOMAS BRADFORD, Esq.	Rev. CHAUNCEY EDDY.
HENRY HILL, Esq.	HON. THOMAS S. WILLIAMS.
JOHN McDOWELL, D. D.	Rev. ALBERT BARNES.
JOHN LUDLOW, D. D.	Rev. NEHEMIAH ADAMS.
ORRIN DAY, Esq.	Rev. ZEDEKIAH S. BARSTOW.
THOMAS H. SKINNER, D. D.	EBENEZER ALDEN, M. D.
NOAH PORTER, D. D.	THOMAS FLEMING, Esq.
JOHN TAPPAN, Esq.	AMBROSE WHITE, Esq.
RUFUS ANDERSON, D. D.	PELATIAH PERIT, Esq.
Rev. DAVID GREENE.	JOHN T. NORTON, Esq.
CHARLES STODDARD, Esq.	WILLIAM PAGE, Esq.
DANIEL NOYES, Esq.	Rev. BERNARD C. WOLFF.
WILLIAM J. ARMSTRONG, D. D.	REUBEN H. WALWORTH, LL. D.
BENJAMIN TAPPAN, D. D.	ELISHA YALE, D. D.
THOMAS SNELL, D. D.	CHARLES MILLS, Esq.
JOEL HAWES, D. D.	DAVID H. RIDDLE, D. D.
MARK TUCKER, D. D.	HON. WILLIAM DARLING.

HONORARY MEMBERS PRESENT.

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Jonathan B. Condit, Portland.

New Hampshire :—

Rev. William Clark, Concord;
Rev. Edwin Holt, Portsmouth.

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Rev. William Mitchell, E. Rutland;
George Lyman, Esq., Bennington.

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Rev. Seth Bliss, Boston;
Rev. Martin Tupper, Long Meadow;
Rev. Henry B. Hooker, Falmouth;
Rev. Constantine Blodgett, Pawtucket;
Rev. Eber Carpenter, Southbridge;
Rev. Daniel Crosby, Charlestown;
George Rogers, Esq., Boston;
Rev. Orrin Fowler, Fall River;
James Smith, Esq., Leicester;
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Rev. Edwin Hall, Norwalk;
Rev. Chauncey Wilcox, North Greenwich;
Rev. Joseph Fuller, Ridgefield;
Elisha Faxon, Esq., Stonington;
Rev. Lyman Strong, Colchester;
Rev. Theophilus Smith, New Canaan;
Rev. Thomas Punderson, Huntington;
Rev. John R. Keep, Farmington;
Rev. D. B. Coe, Milford.

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Rev. W. H. Bidwell, do.
Rev. Samuel Whittelsey, New York city.
Daniel L. Lum, Esq., Geneva;
Rev. Walter R. Long, Cambridge.

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Rev. Ansel D. Eddy, Newark;
Rev. Thomas Cochran, New Providence;
Rev. William Bradley, New Brunswick;
Rev. Eli F. Cooley, Trenton;
Rev. Edward Seymour, Bloomfield;
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Rev. Wm. R. S. Betts, Mount Holley;
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Obediah Woodruff, Esq., Newark;
Rev. A. G. Morss, Cedarville;
Lyndon A. Smith, M. D., Newark;

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Rev. Benjamin F. Neal, do.
Rev. William Ramsey, do.
Rev. George Chandler, do.
Rev. J. L. Grant, do.
Rev. John Patton, do.
Rev. Anson Rood, do.
Rev. C. C. Vanarsdalen, do.
Rev. Robert Adair, do.
Thomas Elmes, Esq., do.
Rev. Henry A. Boardman, do.
Rev. John Todd, do.
Rev. Thomas G. Allen, do.
Rev. William Sterling, Reading;

Rev. J. H. Jones, Philadelphia;
 Daniel L. Carroll, D. D., do.
 Rev. Thomas T. Waterman, do.
 Rev. Samuel M. Gould, Norristown;
 Rev. James Nourse, Perryville;
 John M. Atwood, Esq., Philadelphia;
 George W. McClellan, Esq., do.

District of Columbia:—

Rev. Joshua N. Danforth, Alexandria;
 Rev. John C. Smith, Washington;

Delaware:—

E. W. Gilbert, D. D., Newark;

Maryland:—

Daniel W. Hall, Esq., Baltimore;
 Rev. James B. How, St. George.

Virginia:—

Rev. James B. Johnson, Norfolk.

Ohio:—

Rev. Francis Bartlett, Rushville.

Michigan:—

George Duffield, D. D., Detroit.

The following Missionaries of the Board were also present:—

Rev. Benjamin C. Meigs, Ceylon;
 Rev. Ira Tracy, Singapore;
 Rev. George W. Wood, do.
 Rev. Philander O. Powers, Broosa;
 Rev. Hiram Bingham, Sandwich Islands;
 Rev. P. Parker, M. D., Canton, China.

ORGANIZATION.

In the absence of the President, the Hon. John Cotton Smith, the chair was taken by the Hon. Theodore Frelinghuysen, Vice President, who called upon the Rev. Dr. John McDowell to open the meeting with prayer.

A letter from the President was read, expressing regret that he could not be present at the meeting, and tendering his resignation as presiding officer of the Board, on account of the infirmities of age, but expressing his warmest attachment to the Board, and the great satisfaction he felt in still retaining his membership.

Upon which the Board subsequently and unanimously adopted the following resolution:—

That this Board learn with regret that its venerable President, the Hon. John Cotton Smith, has found it necessary to resign his place as presiding officer of this Board; and that the Board cannot permit him, after having so long and so ably presided over its deliberations, to retire, without expressing their personal regard for his character, and their high sense of the value of his past services.

Voted, That the Recording Secretary be requested to communicate the foregoing resolution to the late President of the Board.

Communications were also read from Hon. Joseph C. Hornblower, Hon. William Jessup, and the Rev. Drs. N. S. S. Beman, J. M. Matthews, Thomas DeWitt, and Isaac Ferris, assigning reasons for their absence, and expressing their continued interest in the Board and its objects.

From Eleazar Lord, Esq., a letter was laid before the Board, resigning his place as a member.

In the absence of the Assistant Recording Secretary, the Rev. Daniel Crosby was appointed to fill that office during the meeting.

Rev. A. Barnes, Dr. J. McDowell, Dr. Armstrong, Rev. J. Todd, and Thomas Fleming, Esq., were appointed a committee of arrangements.

In behalf of the Prudential Committee, Dr. Anderson read a statement of the business to be presented by them for the consideration of the Board.

REPORT OF THE TREASURER.

The report of the Treasurer was read, with the certificates of the Auditors, and was referred to a committee consisting of Rev. John L. Grant and Orrin Day, Thomas Bradford, John T. Norton, and Obadiah Woodruff, Esqs. ; who subsequently reported in favor of accepting and approving the report ; which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

Of this report only a brief abstract was read to the Board by the Secretaries for Correspondence ; and the several parts of the report, entire, were referred to committees for examination, as follows :

The portion relating to the Home Department to Rev. Dr. Woods, Rev. A. D. Eddy, and Rev. Dr. W. R. DeWitt.

That relating to the mission to Africa, Greece, and Turkey, to Rev. President Day, Rev. J. Todd, and P. Perit, Esq.

That relating to the missions to Syria, Nestorians, and Persia, to Rev. Dr. Edwards, Rev. T. T. Waterman, and Thomas Bradford, Esq.

That on the missions to the Mahrattas, Southern India, and Ceylon, to Rev. Dr. McDowell, Rev. Messrs. J. G. Hamner, and E. Seymour.

That part on the missions to Eastern Asia and the Archipelago, to Rev. Drs. Neill and Bates, and Peter Parker, M. D.

The part relating to the mission to the Sandwich Islands, to Rev. Dr. Hawes, Rev. B. C. Wolff, and Rev. David Magie.

The portion on the missions to the North-American Indians, to Rev. Drs. Skinner and Codman, and Rev. C. C. Vanarsdalen.

The committees on the several portions of the report presented by the Prudential Committee, subsequently made brief reports, recommending that they be approved and adopted by the Board, which was done.

The committee on the portion of the report relating to the Home department presented the following report :

The committee cannot, however, refrain from expressing their deep regret that so many missionaries have been compelled to abandon their respective fields and relinquish for a season their labors on account of ill health and other causes, which have been considered sufficient to warrant their return to their native country. Such temporary interruptions in the labors of the missionary must be expected, and will multiply as the entire number of missionaries under this Board shall increase. Yet your committee feel that such painful interruptions in the labors of the missionary should be industriously guarded against, as calculated to discourage the efforts of the christian com-

munity at home, if not to cultivate the expectation and desire to return on the part of the missionaries themselves.

The committee would also express their conviction that it would be hazardous to the best interests of this Board to increase its existing debt, and still more to abandon or curtail the operations of any of its present missions. They feel that one and only one course remains to be adopted, which is, in humble reliance upon the blessing of God, to make increased efforts to augment the annual receipts of the Board. The number of those who contribute to this Board, has so greatly increased during the last year, at the same time the evidence of returning prosperity in the agricultural and commercial pursuits of the country is so clear, that your committee cannot doubt that the christian community to whom this Board look for patronage, will cheerfully meet its demand for enlarged contributions during the current year.

The committee on the part relating to African missions, made the following suggestions :

The committee to whom the African missions were referred, see nothing in their situation to discourage or to dishearten. On the contrary, they think they see indications in Divine Providence which encourage us to believe, that the way is rapidly preparing for the speedy dissemination of the gospel among all nations, and especially that Africa, to whom the christian world owes so deep a debt, is not forgotten ; but that a brighter day is about dawning upon that great continent. The fact that it is found not to be so unhealthy to the white man as has been supposed, and that the centre and heart of that great continent is about to be opened to christian enterprise and christian benevolence by British energy and philanthropy, seem to lay us under additional obligations to do what we can for the salvation of this interesting race. We would therefore urge it upon the Prudential Committee to be as prompt and as efficient in strengthening and enlarging the mission in Western Africa, as the means which the people of God afford them will allow.

The committee on the missions to Southern Asia reported as follows :

Your committee beg leave to suggest to the Board the importance of vigilant attention to the mission in China. If we mistake not the signs of the times, Providence is about to open the way for the spread of the gospel among the millions of that vast empire; and if we are not prepared to occupy the field, it will probably come into the occupancy of the power of sin, and our past labors in that interesting portion of missionary ground be, in a great measure, lost.

In regard to the mission at Singapore, it is a satisfaction to reflect, that some of the objects for which it was established have been accomplished. Let us keep our eye upon it, and be prepared to resume our efforts there, so soon as a wonder-working Providence shall remove the hindrances, which have led to the painful determination to suspend operations there for the present.

The committee on the Sandwich Islands mission reported—

That they are much gratified with the evidence here furnished, of zeal, fidelity, and success in conducting the important affairs of this mission.

The committee find very satisfactory proof that the recent religious excitement in these Islands has resulted in great permanent good, as shown in the godly lives of multitudes who were dead in trespasses and in sins.

It is a very interesting fact that the largest churches, probably, in the world are found in the Sandwich Islands.

The committee also are pleased to state, that a spirit of improvement seems to be manifesting itself there, in the building of churches and school houses, and in the liberality displayed by the natives towards various public objects.

Which report the committee recommend to be adopted.

CITIZENSHIP OF MISSIONARIES AND THEIR CHILDREN.

On this subject Dr. Anderson read the following document :

The Prudential Committee have no doubt, that the missionaries of the Board retain their citizenship wherever they may be sent. But some recent occurrences have awakened a solicitude in the minds of missionaries, lest their claims, as American citizens, might not always be promptly recognized in cases of emergency. The leading facts bearing on the subject will therefore be stated, that the Board may, if it thinks proper, express an opinion relative to the citizenship of its missionaries among the heathen.

The question relates, it will be observed, to the rights of persons, and not to those of property.

The first inquiry will naturally be, whether there is any thing in the *nature of his mission*, which should affect the missionary's rights as an American citizen.

1. The christian ministry, besides having an express divine appointment, is an original and essential element of all christian society. It forms a portion of the community — a distinct profession, having its peculiar and appropriate employments, — as much so as any of the secular professions, whether of law, or medicine, or commerce. In the practice of its appropriate duties, the clerical profession is as much entitled to claim the protection of the government of its country as any of the other classes composing the body politic. If the views which, as a citizen, he has a right to take of the duties appertaining to his profession, lead him to go and preach the gospel abroad, wherever he may go, he is as much entitled to the protection of his government, while demeaning himself like a good citizen, as if he were a merchant.

2. The christian ministry exists for a two-fold object, viz.: to sustain the institutions of the gospel in evangelized nations, and to propagate them in nations that are unevangelized. This has been the common opinion in all ages. Indeed the propagation of the gospel by the ministry has a special prominence given to it in the Scriptures, as well as by the moral condition of the world hitherto.

3. Those clergymen who engage in foreign missions, not only pursue a business which belongs appropriately to their profession, and in performing which, they may of their own right, claim the protection of their country ; but they are also the *agents*, in this business, of a very numerous and respectable body of citizens. There are many hundred thousands in our community, who have an interest more or less in this enterprize of christian benevolence. They contribute for its support. The missionary is their agent. Their rights are involved with his. They are partners with him in this business.

4. The Act of Incorporation given to the Board in the year 1810, by the Legislature of Massachusetts, recognizes missions to unevangelized nations as a lawful and proper work for American citizens to engage in. The Board is "incorporated and made a body politic by the name of the American Board of Commissioners for Foreign Missions," — "for the purpose of propagating the gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Holy Scriptures." The language of the charter is here used. This Act, though given by a single State, is practically recognized by all the States in the Union as giving the Board an unquestionable right to receive and hold funds for the purpose of sending christian missionaries to heathen

nations. Though this fact may have no direct bearing on the question of a missionary's citizenship, it must be regarded as legalizing his business.

5. Our national government is accustomed to give passports to missionaries, knowing them to be missionaries, when they are about going forth to their work. The passports given to missionaries are the same as are given to other citizens, certifying that they are American citizens, and commending them, as such, to the representatives of the nation abroad, and to the governments of the world. Nor could these documents with any propriety be refused.

There appears therefore to be nothing in the nature of the business, that can destroy, or endanger the missionary's rights as an American citizen.

The second inquiry relates to the *circumstances and relations*, into which a foreign mission brings the missionary. Is there any thing in these to destroy his citizenship?

1. The first fact that meets us, is his dependence on his native land. He derives his support from thence. He looks to those whose agent he is for the means of living from year to year. To these patrons, or rather to the Missionary Board acting in their behalf, he looks also for direction in his labors; and between him and his directors, there is an active and intimate correspondence as long as he lives. In point of fact, his relations to his native land are as fresh and strong, so far as feeling, interest, and dependence are concerned, at the end of twenty years, as at the outset of his mission.

2. Another fact is this, that the government of the country to which the missionary goes, never recognizes him in any other relation, than that of a missionary, or American citizen. He never becomes a citizen of the country. Indeed no missionary of the Board could conscientiously comply with the conditions, on which citizenship is conferred upon aliens in the British empire; and in barbarous pagan countries, there would be folly in the attempt to procure it. He never sustains any other relation to the land of his sojourn than that of a missionary. He is neither banker, nor merchant, nor trader, nor cultivator of the soil. He does not own even the house he inhabits. He has the least possible ties to the country, the least possible hold upon it, that will comport with the performance of his missionary work. It would perhaps conduce more to the prosperity of the cause of missions, if facts were, in some respects, less favorable to the strength of this case:—if missionaries, for instance, found it easier to gain rights and privileges in the countries where they labored, and had more inducement to aim at the permanent settlement of their families. The facts must be stated as they are. Even his children he regards as having their home in the father-land; he looks upon them as *Americans*;—though the laws of our country in relation to children born out of the country, are not what they should be.

3. It is important to consider the *theory* of foreign missions, in determining the relations which missionaries sustain to their native land. Regarded theoretically, missions are not permanent institutions. They are moveable, itinerant. As soon as their object is accomplished in one place, or country, they are to be transferred to another. They are designed to plant the institutions of the gospel, and then they leave them to the conservative influences that have been gathered about them. This is true theoretically, and it will come out in the fact, as soon as the church shall prosecute the work with becoming vigor. Missions are not colonies, they are not settlements; they are mere temporary instrumentalities, employed indeed to accomplish permanent results, but having a foreign origin, and a foreign support, and to be withdrawn as soon as they can be spared. Hence the missionary is emphatically, in the essential principle of his calling, a sojourner, pilgrim, stranger, having no continuing city.

Nothing is here claimed for the exclusive benefit of missionaries belonging to any one denomination of christians, but for all of every name. Whatever American missionary has the relations that have been described, be he Protestant or Roman Catholic, it is believed that mere absence from the country cannot weaken his claims as a citizen. Who doubts the American citizen-

ship of the two veteran missionaries now present,* who have come back to us after more than twenty years absence from the country? To the impartial mind the missionary will appear the last to be pronounced an alien, for devoting himself to the spiritual good of those who are lost in Pagan or Mohammedan darkness. If there is benevolence in teaching the deaf, or dumb, or blind, or in visiting the prisoners, within the bounds of our own civilized land, how shall we characterize that spirit, which goes forth from this land on an errand of mercy to pagan men dwelling in the habitations of savage debasement and sin?

The case of the *children of missionaries* has been referred to. The attention of the Committee has been repeatedly called by one of the missions to the United States law on this subject. According to Chancellor Kent, the existing statutes recognize only those children born out of the United States as citizens, whose parents were citizens previous to April 14, 1802. Many of our missionaries were born since that time, and should it ever become important to sustain the claims of their children to citizenship, "they will be obliged," according to the learned commentator on the laws, "to resort for aid to the dormant and doubtful principles of the English common law."

The committee to whom the foregoing paper was committed, consisting of Chief Justice Williams of Connecticut, Rev. Dr. Tucker, Thomas Bradford, Esq., Rev. T. T. Waterman, and Rev. Lyman Strong, made the following report :

The committee to whom was referred the consideration of the subject regarding the citizenship of missionaries, report —

That, as a general rule, those who are born in the country are citizens of the country — and the citizen owes allegiance to his government, and the government owes protection to its citizens, and these duties are reciprocal ; and in the country from which we derive our Common Law, it has been firmly settled that their allegiance is perpetual and of course protection must also be perpetual.

It is true that a citizen who goes into another country owes a local allegiance to that country, and perhaps may sometimes experience inconvenience from this relation. But as against a third power, he retains the rights of his countrymen. In this country it has been contended that this allegiance may be cast off at their pleasure, if they choose to renounce their country. The contrary doctrine has been holden by high authority. The supreme court of the United States, however, has not adjudicated upon the subject. Without therefore going into that question, it is enough to say, that mere residence abroad has never been claimed to sever the ties which bind us to our country. They who claim the largest liberty on this subject, place it upon the intent, the desire, and the will of the person who wishes to renounce his country. The merchant who seeks for gain — the soldier who fights the battles of other countries — and the sailor who spends his days in roving from shore to shore — all feel that they have a country which will acknowledge them as citizens : and the legislature, both of England and of our own country, have recognized their rights, when by legislative acts, they have, in certain cases, declared the children of citizens born abroad to be citizens of their respective countries.

To a commercial nation, great numbers of whose citizens are constantly abroad on the sea and on the land, the doctrine that residence abroad would deprive them of citizenship, would be most alarming. If any such principle existed, it would have become all-important to have defined what length of time would effect this change, and the legislatures would have been called

* Rev. B. C. Meigs, of the Ceylon Mission, and Rev. H. Bingham, of the Sandwich Islands Mission.

upon long since to have settled it by legislative enactment. But we believe no such claim was ever made; and that as regards the classes of men above named, all agree that their residence will not change their character as citizens of the United States. And can it be claimed that the missionary stands upon a different ground. We know nothing in his character, his pursuits, or his location, which renders him less worthy of the protection of his government. The merchant seeks for gain for himself, the soldier seeks for what he calls glory, and the sailor to indulge his roving disposition. The missionary, with untiring benevolence, looks not for his own good, but the good of others. He is the messenger of peace and the herald of salvation. He seeks not theirs but them. He looks not even for support to his new country, but draws his resources from his native land. He is, indeed, an ambassador not sent out by the government as their representative, but as the representative of a great number of his fellow citizens, to communicate knowledge to the ignorant and happiness to the miserable. To those from whom he derives his support, in his own land, is he accountable, and at their pleasure may be recalled. It is true he may be at a great distance from his native land, but not further than those who are in commercial pursuits. We see nothing, therefore, in his profession — nothing in his distance from home — nothing in his relationship to his country, which would place him upon different ground, as to his citizenship, from his commercial brethren.

While, therefore, our missionaries amidst their privations are cheered with the knowledge, that they have the sympathy and the prayers of their christian friends at home, and are recognized as brethren in Christ Jesus, they may rest assured that they remain fellow citizens with us, and have a right to the protection of a government, whose distinguishing characteristic it is to secure to all her citizens equal rights and equal privileges. As to the children of missionaries, born abroad, legislative interposition would be necessary to entitle them to similar rights and privileges. All which is respectfully submitted.

THE IMPORTANCE OF A WIDER DISSEMINATION OF MISSIONARY INTELLIGENCE.

Mr. Green read the paper given below.

Aside from the Missionary Herald, there is no vehicle by which missionary information is systematically and widely disseminated among the patrons and friends of this Board. Of this periodical, not more than 22,000 have ever, in one year, been circulated in this country. This number, if they were all equally distributed among the 3,000 churches from which the Board may look for its funds, would give only about seven copies to a church. But the manner in which these are distributed, leaves many whole churches without a single copy, and often times many contiguous churches, not poor nor small, nor in parts of the country remote or difficult of access, with not more than one or two copies each on an average. Yet considerable effort has been made to extend the circulation of this work: it is well received: and nearly twice as many copies of it are issued, as of any similar periodical in this country or England. Still, probably less than a tenth part of those from whom, if they were well informed on the subject, the Board might expect to receive patronage, ever see the Missionary Herald, or in any other manner, obtain regular and full information on missionary subjects. Hence, with regard to the nature and objects of the missionary work, the manner of proceeding in it, the history, success, or present state of the several missions, there is, even among those friendly to the cause, a want of information greatly to be lamented, and which must be removed before this work can be expected to move on vigorously and rapidly.

On looking at the measures adopted by older and more experienced societies in Great Britain for wakening and sustaining the missionary spirit, while it is found that the whole number of pages issued in a year by the Church Missionary Society, which issues most, falls short of what are issued by this Board by about 2,000,000, the number of copies of their publications much exceeds that of ours. Of their monthly periodical they publish 13,000 copies;

Annual Report,	14,000	"
Abstract of Report,	40,000	"
Quarterly Papers,	168,000	"
		<hr/>
		235,000

The whole number of copies of the periodical publications issued by this Board the last year did not exceed 97,000, falling short of theirs by 138,000 copies. Though the patrons of that society, as a reading community, are not probably to be compared with the patrons of this Board, yet their publications reach nearly twice and a half as many persons.

Results very similar would be seen on comparing the periodicals of this Board with those of the British Wesleyan or London Missionary Societies.

On another point a comparison between the Board and kindred British Societies relative to periodical publications may be useful. As nearly as can be ascertained from their several published statements, more than fifteen sixteenths of the publications issued by the Church Missionary Society, nearly or quite all those of the Wesleyan Society, and about four-fifths of those of the London Missionary Society, are what may be termed gratuitous, while less than one half of those issued by this Board are so.

Of course there is a great difference between these British Societies and this Board in respect to the cost of these publications to the treasuries of the several Societies. The Church and Wesleyan Missionary Societies expend each about \$16,000 annually in publications gratuitously distributed: while this Board expends for the same class of publications, including nearly the whole edition of the Annual Report, and more than 8,000 copies of the Missionary Herald, not above \$7,000. So that this Board might issue all its publications as it now does, and, in addition, send forth gratuitously every month 100,000 papers of the size of the smaller penny papers commonly sold in the streets of our cities, and yet expend no more annually for gratuitous publications, than the Church Missionary Society is accustomed to do.

In view of these facts, the Prudential Committee have been led to inquire by what changes in, or addition to, the existing periodical publications of the Board, missionary intelligence might be most widely disseminated, and in a form and manner best adapted to produce the desired effect.

The Missionary Herald, retaining substantially its present form and character, they suppose to be demanded, as a repository of documents received from the missions, which may afford to its readers the essential materials for a full and correct history of missionary labors abroad. Even in this respect it is doubtless susceptible of much improvement, could more time and labor be bestowed on its materials. And still more might it be improved with regard to the extent and completeness of the information it communicates concerning the proceedings of other societies, and the various movements and occurrences which relate to the progress of Christianity and human improvement throughout the world. In this, therefore, the Committee propose no other change than those just suggested.

If all the information which such a work as the Missionary Herald, with all practicable improvements, could enter and be read by every family of the patrons of the Board, the Committee suppose that the beneficial influence would be incalculably great, and perhaps leave little more to be sought for in this respect. But such a circulation for the Herald, cannot be at present anticipated.

To meet this deficiency, the Prudential Committee have thought it important that a smaller publication should be issued,—one more easily read, less

expensive, and more capable of being readily scattered over the land:—one which should at the same time give so condensed a view of the operations at the several missions, that the habitual readers of it should be kept informed of the important facts illustrative of their condition and progress; embracing also, in a summary form, addresses and appeals of the Committee, and such other matter, relating generally to the progress of Christianity, as its limits and other circumstances might permit.

Such a paper seems best adapted to accomplish all the objects desired. By means of treasurers of auxiliary societies and associations, pastors and officers of churches, superintendents of Sabbath-schools, agents of the Missionary Herald, members and friends of the Board, it was supposed that a large number of copies might easily be circulated, and that to a great extent, it might be placed in every family in towns and extensive districts.

Such a paper also might be put at such a price, as, while it should be little or no expense to the Board, it might be substantially gratuitous to those who should receive it. Eight families might each have twelve monthly numbers for one dollar. Where a church should decide to take it, twelve monthly numbers might for five dollars be placed in sixty families.

To save the expense and trouble of sending out single copies, it seems desirable that not less than eight copies should be sent to any one address. It seems desirable also that payment should be required in advance, to avoid the expense and loss of collecting numerous small bills. By distributing such a paper through the channels and agencies just adverted to, transportation and other incidental charges would be much diminished.

Such a paper might, to a considerable extent, be distributed among collectors and donors, and others gratuitously, according to some fixed rate.

To bring the subject directly before the community, the Committee, early in August, issued 50,000 copies of a specimen number of such a paper as has been described, entitled the Dayspring, which has been sent abroad extensively among the patrons of the Board. Copies will be distributed to all the friends of the Board present who desire them. So far as they are informed, it has been favorably received, and the plan approved. They propose to issue one or two more gratuitous numbers before the close of the year, and if it shall seem to be expedient, to begin to issue it regularly on the plan proposed, with the opening of the next year. So far as they have obtained information, they are led to suppose that there will be little difficulty in putting in circulation through the agency of churches, missionary associations, &c., 50,000 or 100,000 numbers monthly.

Respecting the Missionary Herald, the Prudential Committee have considered the expediency of reducing the price from one dollar and a half to one dollar, and sending it, excepting to those entitled to it gratuitously, only to such subscribers as forward payment in advance. The loss on non-paying subscribers to such a publication, circulated in all the States and territories of this Union, in Canada and Texas, must necessarily be considerable. Probably a large portion even of church members, who would be very scrupulously honest in paying a common debt punctually, when due, do not bring their conviction of right and duty to bear in any such manner on what is due on subscription for a periodical paper or magazine. To stop the Herald to such subscribers as soon as they get in arrears, is complained of and occasions alienation. To collect what is due is impracticable, or would in various ways cost more than the amount obtained. The evil, so far as it is an evil, (for it may be hoped that the great object is accomplished, even though the work is not paid for,) probably cannot be remedied in the present plan of proceeding. Probably if all that is honestly due to the Board for the Missionary Herald since its separate publication commenced in 1821, were paid, it would nearly or quite extinguish the debt of the treasury, alarmingly great as it is. That is, the amount due from subscribers who have received the Missionary Herald, is more than \$50,000; and if this amount thus due to the Board, should be paid, the debt might at once be liquidated.

By means of the Herald and such a smaller publication as has been described, it is believed that information on missionary subjects may be disseminated much more widely than heretofore, while, at the same time the loss and expense of the former arrangement, will be to a great extent avoided.

This subject was referred to the Rev. Messrs. A. Barnes, A. D. Eddy, J. B. Condit, and J. N. Danforth, and William Page, Esq.; who subsequently reported as follows—

The committee would make the following suggestions. They are deeply impressed with the importance of the subject submitted to them, and believe that the success of missions depends greatly on the diffusion of intelligence, and that every practicable method should be adopted to increase it. They recommend,

1. That the 'Dayspring,' which has been commenced, be published as an experiment, trusting that the public will not regard it as a substitute for the Missionary Herald; and requesting that it may be so edited, as, if possible, rather to promote than to diminish the circulation of the Herald.

2. In regard to the circulation of the 'Dayspring,' the committee approve the suggestion in the paper, and recommend that the Dayspring be sent only in bundles of not less than eight, to companies, auxiliary societies, associations, &c., and that payment should be required in advance.

3. The committee would respectfully suggest to the churches the desirableness that the funds for the payment of the Dayspring should be raised for that specific purpose, and not be taken from the contributions at the monthly concert, or from the funds raised for the ordinary purposes of the Board.

4. In regard to the price of the Herald, and the requirement of payment in advance, the committee would refer that part of the paper to the wisdom of the Prudential Committee.

THE IMPORTANCE OF ABLE AND LEARNED MISSIONARIES.

Dr. Armstrong read the following document.

There is no difference of opinion among the friends and patrons of missions, as to the importance of eminent piety and entire self-consecration to the Lord's work, in those who go to publish the glad tidings in the unevangelized world. But the claims of this work upon those to whom God has intrusted eminent talents and attainments, and the scope it affords for so employing intellectual vigor and cultivation of the highest order, as to promote the divine glory and the best interests of the world are not, it is believed, so fully appreciated.

Simply to make known to the present generation of heathen, the way of salvation and persuade them to embrace it, is an arduous work. If we consider their vast numbers, their ignorance, their stupidity, their inveterate prejudices, the deadly grasp of those systems of error, superstition, and vice, which have held them in bondage for ages, we must feel that those who would be fit agents of divine mercy, in their deliverance, need all the energy and wisdom which the best education can impart to eminent native abilities. But the missionary enterprise aims at far more than this. Its object is, not merely to make a temporary inroad, however successful, into the dark empire of superstition, but to take permanent possession in the name of the Lord Jesus: not merely to save the present generation of heathen, but to plant, in every land, gospel institutions that shall be permanent, whose blessed influences shall go down to posterity, and operate with growing power upon successive generations, till the second coming of Christ.

In order to this, in many countries, rude and uncouth dialects must be caught from the lips of a savage people and reduced to order and a written form, and made fit vehicles for moral and religious truth. In other countries, ancient systems of science and literature and imperfect forms of civilization, which the demon of error has impregnated and moulded and identified with his own dominion, must be explored and mastered and exposed. The Holy Scriptures must be translated, sometimes, into languages that contain no terms to express their leading truths. The elements of christian literature must be prepared. The rudiments of education imparted. The printing press set up, and its energies so adapted and directed as to bear upon the dark and sluggish masses of benighted mind.

As the work advances, churches must be formed of converts feeble and ignorant, exposed to temptation and persecution in a thousand novel forms, and but partially released from the wayward habits and prejudices in which they were nurtured. These churches must be watched over and provision made for their purity and growth and permanence. Native youth must be gathered into schools and seminaries, and prepared, by liberal knowledge and thorough discipline, and intelligent, devout, symmetrical christian character, to be preachers and translators and writers and superintendents of schools and conductors of the press for their countrymen.

While the missionary thus toils in laying the foundations of new religious, literary, and social institutions for nations that sit in darkness, he must preach the gospel, in season and out of season, publicly, and from house to house, and be ready to render to every one a reason of the hope that is in him, and to meet and overcome the objections, prejudices, jealousy, and open and secret opposition of men of all ranks and every variety of character.

Is not here a work to task the highest powers and to give employment to the richest stores of knowledge? "If, (to use the language of a document laid before the Board at its last meeting,) if it required the collected wisdom and learning of England to prepare our received version of the Bible, it surely demands not less learning and wisdom when the task is to be performed by two or three individuals, in languages foreign to the translators and barren of appropriate terms. If the highest order of intellect and the richest attainments are required to train young men for the sacred ministry, and for other offices of instruction and influence in this christian country, why should we expect men of less ability to perform, successfully, a similar work in heathen lands? If our invaluable social, literary, and religious institutions are to be ascribed, under God, to the uncommon wisdom and piety of our ancestors, how can we expect similar structures to be reared by means of ordinary learning and wisdom, on heathen ground, preoccupied by pagan institutions?"

And while the work of the missionary is thus arduous, he labors with fewer helps, and in circumstances far less favorable to success, than they enjoy who toil for similar objects in christian lands. He is shut out, to a great extent, from communion with congenial minds, engaged in kindred pursuits, and has no access to large libraries, and little opportunity of profiting by the labors of those who have preceded him in the various departments of christian literature and economics.

Surely in such a work there is ample scope and an urgent call for profound original thought, for mental discipline, activity, and versatility of the highest order, and for large stores of treasured learning.

And where can those to whom God has intrusted such gifts find another field of labor, that promises returns so rich, as the reward of patient, prayerful culture. If the indications of prophecy and providence are not deceptive, and the universal expectation of those who love the Savior an illusion, we live at the dawn of a brighter day than has ever yet shed gladness and beauty upon our world. Preparation is even now making for changes more vast and momentous than men have ever witnessed. The gospel, accompanied by the Holy Ghost sent down from heaven, is the grand means by which this world

shall be renovated. And the predicted period of its universal and final triumph is not remote. How near and vital, then, is the connection of wise, able, and persevering efforts by Christians of the present generation, to publish the gospel among the nations, with all that is happy and glorious in that desired and expected consummation! The fruits of evangelical labors now performed are not destined to pass away and be forgotten, after an ephemeral existence, but to endure and increase till nations partake of them and live. The lights of truth and holiness, now kindled in the dark places of the earth, are not to be extinguished and their memory lost in a long and dreary succeeding night, but to brighten, like the rising dawn, into a cloudless day. The fountains of living waters opened in parched and thirsty lands, by the divine blessing on patient, prayerful toil, shall flow on till the wilderness and the solitary places are made glad, and the desert rejoices and blossoms as the rose.

Who can measure the results that may be connected with the first version of the Holy Scriptures, or the preparation of the first christian tract in a language that has never yet uttered the praises of God! Or from the formation of the first church of Christ in a land now full of the habitations of cruelty! Or from the training and introduction to the ministry of reconciliation, of the first native preachers from among the families of our fallen race!

These are the immediate objects of the missionary enterprize, and in what other work can genius and learning, imbued with holy love and guided by heavenly wisdom, find a field for cultivation so worthy of their energies and promising so rich a harvest.

In past ages God has selected a few of his gifted servants to be his prime agents in the dispensation of his mercy to men. A few master spirits have given impulse and direction to all the great revolutions that have moulded the earthly destiny of empires. It is reasonable to anticipate that the vast and blessed changes, foretold in the Bible, will be effected by similar means. A few men, who now consecrate to the service of Christ, in the missionary work, eminent talents and attainments, may be, to the millions of India, or China, or western Asia, or central Africa, what Moses was to ancient Israel, or Paul to the primitive gentile church, or Luther and Calvin to the Reformation in the sixteenth century.

The committee appointed on the foregoing paper, consisting of Rev. Dr. Ely, Rev. Messrs. B. C. Meigs, J. M. Ogden, T. Brainerd, and J. D. Johnson, Esq., subsequently reported as follows:

That they have examined and considered it, and are unanimous in their approbation of the sentiments expressed; and recommend that it be adopted by the Board and published, and that it be particularly commended to the consideration of those who are about to devote themselves to the work of missionaries among the heathen, and to those whose official stations in our seminaries of learning give them influence in forming the character and guiding the course of candidates for the gospel ministry, and to all who bear the commission of the Redeemer to preach his gospel to every creature.

ON RAISING UP A NATIVE MINISTRY AMONG THE HEATHEN.

Dr. Anderson read a paper on training a native ministry, which is given below.

The fact is important to be noted, that the elders, or pastors, whom the apostles ordained over the churches they gathered among the heathen, were generally, if not always, *natives of the country*. In this way the gospel soon became indigenous to the soil, and the gospel institutions acquired, through

the grace of God, a self-supporting, self-propagating energy. While the apostles had not the facilities that we have for training men for this office by education, they had not the necessity. Among their converts at Ephesus, Berea, Corinth, Rome, and elsewhere, they had no difficulty in finding men, who required only some instruction in theology, and scarcely that, when endowed with miraculous gifts, to be prepared for the pastoral office. How they did, or would have done, beyond the Roman empire and the bounds of civilization, we are not informed; but in the use they made of a native ministry, we recognize one of the grand principles of their missions, and also the true theory of missions — simple, economical, practical, scriptural, mighty through God.

Our first remarks will be upon the manner of raising up a native ministry.

1. This must be by means of seminaries, schools of the prophets, such as, in some form or other, the church has always found necessary. There should be one such seminary in each considerable mission. It is an essential feature of the plan, that the pupils be taken young, board in the mission, be kept separate from heathenism, under christian superintendence night and day. In general the course of study should embrace a period of from eight to ten or twelve years, and even a longer time in special cases. Pupils can be obtained for such a course of education in most of the missions; but, as a nursery for them, it is expedient to have a certain number of free-schools, which also greatly aid in getting audiences for the preachers.

2. There will be but partial success in rearing a native ministry, unless the seminary be in the midst of a select and strong body of missionaries, whose holy lives, conversation, and preaching shall cause the light of the gospel to blaze intensely and constantly upon and around the institution. Experience shows that in such circumstances we are warranted to expect a considerable proportion of the students to become pious.

3. The student, while in the seminary, should be trained practically to habits of usefulness. But this requires caution, and must not be attempted too soon. Those set apart for the sacred ministry, might remain as a class in theology at the seminary, after completing the regular course of study; or, according to the old fashion in this country, which has some special advantages, they might pursue their theological studies with individual missionaries, and under such superintendence exercise their gifts before much responsibility is thrown upon them.

4. The contemporaneous establishment of female boarding schools, where the native ministers and other educated helpers in the mission may obtain pious and intelligent partners for life, is an essential feature in this system. A native pastor, with an ignorant, heathen wife, would be greatly embarrassed and hindered in his work. In this manner christian families are formed, and at length christian communities, and there is a race of children with christian ideas and associations, from among whom we may select our future pupils and candidates for the ministry.

Our second topic is the employment of this native ministry.

The pupils in the seminaries will have different gifts, and the same gifts in very different degrees. All the pious students will not do for preachers. Some may be retained as tutors in the seminary, others may be employed as school teachers, others as printers, bookbinders, etc. Those set apart for the ministry, while they are taught the way of the Lord more perfectly, can be employed as catechists, tract distributors, readers, or superintendents of schools, and thus gain experience and try their characters. In due time they may be licensed to preach, and after proper trial, receive ordination as evangelists or pastors.

While care should be taken to lay hands suddenly on no man, there is believed to be danger of requiring too much of native converts before we are willing to intrust them with the ministry of the word. Generations must pass, before a community, emerging from the depths of heathenism, can be expected to furnish a body of ministers equal to that in our country.

Could the present native church members at the Sandwich Islands be divided into companies of one hundred and eighty each, a hundred churches would be constituted. Native pastors should be in training for these churches, and evangelists for the numerous districts where churches are not yet formed, and where the people are consequently exposed to the inroads of the enemy. In the other missions the chief employment, at present, must be that of evangelists. In the Tamul missions, hundreds might find ample employment; and in the Oriental churches, our leading object should be to bring forward an able evangelical native ministry with the least possible delay.

The power and economy there is in the plan, is our third topic.

In most of our missions we are opposed by three formidable obstacles, namely, *distance*, *expense*, and *climate*. England was opposed by the same obstacles in her conquest of India. And how did she overcome them? By employing native troops; and it is chiefly by means of them she now holds that great populous country in subjection. We too must have native troops in our spiritual warfare. Why not have an army of them? Why not have as numerous a body of native evangelists, as can be directed and employed?

Such a measure would effect a great saving of *time*. Indeed we can never leave our fields of labor till this is done. Our mission-churches must have native pastors, and pastors of some experience, who can stand alone, before we can leave them. Besides, we should make far greater progress than we do, had we more of such helpers.

And what economy of *money* there would be in the operation of this plan! The cost of a ten year's course of education for five natives of India, would not be more than the outfit and passage of one married missionary to that country. And when a company of missionaries is upon the ground, it costs at least five times as much to support them, as it would to support the same number of native preachers. The former could not live, like the latter, upon rice alone, with a piece of cotton cloth wrapped about their bodies for clothing; and a mud-walled, grass covered cottage, without furniture, for a dwelling; nor could they travel on foot under a tropical sun. They could not do this, and at the same time preserve health and life.

The cost of educating a thousand youth in India, from whom preachers might be obtained, and afterwards of supporting two hundred native preachers and their families, would be only about \$25,000; which is but little more than the average expense in that country of twenty-five missionaries and families. Now if the preaching of two well educated native preachers, laboring under judicious superintendence, may be expected to do as much good as that of one missionary, we have in these two hundred native preachers the equivalent, in instrumental preaching power, for one hundred missionaries, and at an expenditure less by nearly \$75,000 a year. And then, too, the native preacher is at home in the country and climate, not subject to a premature breaking down of his constitution, not compelled to resort for health to the United States, or to send his children thither for education. Besides, the native churches and converts might gradually be brought to assume a part or the whole of the support of the native ministry; while it is very doubtful whether it will ever be expedient for the missionary to receive his support from that quarter.

One hundred thousand dollars a year would board and educate four thousand native youth. That sum would support five hundred or six hundred native ministers with their families; and if the value of this amount of native preaching talent equalled that of only two hundred missionaries, the annual saving of expense would be at least \$125,000. But it would in the end be worth much more; so that we see, in this view, how our effective force among the heathen may, in a few years, be rendered manifold greater than it is at present, without even doubling our annual expenditure. Some progress has even now been made towards this result. We already have five hundred male youth in our seven seminaries; and a still greater number, male and female, in our other twenty-seven boarding schools. But the scheme, how-

ever promising and indispensable, cannot be carried into effect, without a large addition of first rate men to the company of our missionaries.

The committee on the foregoing communication, consisting of Rev. Messrs. H. Coe, S. Whittlesey, and R. Baird, John Tappan, Esq., and Rev. H. Bingham, reported as follows :

That they have considered the subject and are unanimous in the opinion that its importance is not overrated ; that it cannot be too highly estimated, and that both the missionaries and their friends ought readily to respond to the consistent views taken by the Committee, and therefore cordially recommend the adoption of the report, and speedy and vigorous efforts to carry the plan proposed into execution.

CONDITION AND PROSPECTS OF THE MISSIONS TO THE NORTH AMERICAN INDIANS.

On this subject Mr. Greene read the communication which follows :

During the last ten years, a portion of the missions to the Indians on this continent, have been in an embarrassed and declining condition. From the time when the mission to the Cherokees was commenced in 1817, there was a steady progress to the year 1828, when the tribes on our southwestern frontier began to be affected by the counsels and measures bearing on their removal to other lands west of the Mississippi river. From that year till 1831, when the coercive measures began to be carried into effect in the removal of the Choctaws, though a period of great perplexity and foreboding, the missions still continued to be in successful operation, and the number of laborers of all classes, connected with the several Indian missions under the care of the Board, ranged from one hundred and fifty to one hundred and fifty-eight, the greatest number ever employed in these missions, embracing twenty-four preachers, forty-six male and eighty-seven female assistant missionaries, and one native preacher : who were laboring in ten missions, embracing thirty-four stations. The members of the mission churches in 1829, amounted to eight hundred and seventy-two, while at all the other missions of the Board they amounted to but two hundred and seventy-eight : that is, more than three fourths of the whole number.

Since the year 1831, there has been a pretty regular decline in the number of missionary laborers at these missions, and during much of that period the work, at most of them, has been prosecuted under very unfavorable auspices. At the present time the number of missionary laborers is one hundred and seven ; including twenty-five preachers, seventeen male and fifty-nine female assistant missionaries, three native preachers, and three other native helpers. This diminution of numbers is owing partly to breaking up of missions by removal of the tribes where they were located, and the fact that the large boarding schools and farming establishments were not transferred to the new Indian country ; partly to sickness and death in the mission families ; and partly to the difficulty experienced of late in obtaining laborers for these missions. The number of laborers among the Choctaws has been reduced, exclusive of native helpers, from forty-three to twelve ; and the number among the Cherokees has suffered a similar reduction ; while the missions among the Chickasaws, Creeks, and Osages, and those at Mackinaw and on the Maumee, have become extinct. During the last five years, among the Cherokees the number of preachers under the care of the Board has been reduced from seven to three, and the other male laborers from ten to three. Among the Choctaws the reduction in the same time has been from six preachers to four, and the number of other male laborers from four to one.

It should however, be stated here, that the number of ordained missionaries has remained about the same that it was during the years of the highest prosperity of these missions, and probably the amount of public preaching of the gospel in the several Indian missions was never greater than at present. The number of missionaries and catechists capable of giving instruction in the several native languages, without the aid of interpreters, has increased from four to fourteen, and the number of native Indian preachers from being one then, is now three, and two native catechists.

And it should be further mentioned with devout acknowledgment of the renewing and preserving grace of God manifested in their behalf, that, even after taking into view the condition of many of the Indian tribes during the last ten years, so unfavorable to the efficacy of the common means of grace, and considering also how many died in the process of removal, and how many in their wandering and destitution of christian teaching and care, have been tempted to apostasy, the number of church members, instead of diminishing, has increased from eight hundred and seventy-two to nine hundred and seventy-four,—more than twice as many as are connected with all the other mission churches under the patronage of the Board, exclusive of those at the Sandwich Islands. It should be remarked, however, that the number of those who give evidence of piety under the care of the missions in Turkey and among the Nestorians, owing to their peculiar circumstances, are not gathered into mission churches, and of course are not brought into such a comparative view as this, the object of which is simply to show that there is no such want of the appropriate fruits of missionary labor as should cause missions to the Indians to be abandoned.

Still, it is not surprising that the circumstances of the Indians and the aspect of the missions among them for ten years past, should have created in the christian community extensively, and especially among candidates for missionary employment, an unhappy despondency respecting Indian missions, and an aversion to engaging in them. The agitation and uncertainty attending the removal of the several tribes: the fact that while this process was going forward, and for some time subsequently, the Indians were suspicious of and stood aloof from all white men,—that they were in a state of mind that unfitted them in a great degree for being benefitted by religious instruction or schools,—that they were corrupted and led astray by the numerous temptations which beset them,—all rendered missionary labor among them unpromising. The fact that so many missions were necessarily broken up, and that politically there seemed to be no power to protect or preserve the Indians, has doubtless deepened the impression which was unhappily too prevalent before, that the Indians are doomed to speedy extermination. This, added to the fact that they are comparatively few, and scattered, and not easily accessible or operated upon in large numbers, seems to have led candidates for missionary employment to feel that the results to be hoped for from a mission to the Indians would poorly compensate for the hardships and perplexities incident to the undertaking; and that engaging in them was throwing away life and labor; or, at least, was turning them to little account, compared with what they might be turned to, if devoted to the hundreds of millions of souls that people Hindoostan or China.

But the fact that the Indian tribes of this continent are speedily to become extinct, if it be a fact, is surely no adequate reason for leaving them to dwindle and perish without the benefits of christian instruction. On the contrary, the anticipation of such a result, occurring, if it shall occur at all, on account of the contact of our population with them, and the measures of our government towards them, should be, to the christian heart, the strongest motive to prompt and persevering effort to give them the comforts and hopes which the gospel affords. Such would seem to be the dictate both of justice and compassion.

But it is questionable whether there is any reason in the character of the Indians, or in their relation to their white neighbors, why they are necessarily to be given over to extermination; or why, if such protection as our govern-

ment may afford against violence, fraud and demoralizing influences from without, shall be extended to them, they may not go on as a people, increasing in numbers and improving in habits and character. Well ascertained facts relating to the Cherokees, Creeks, and Choctaws, for a period of more than twenty years preceding 1830, will show that they were, in respect to numbers, on the increase. And other facts relating to the Sioux, recently ascertained by the missionaries, indicate that the number of this tribe is now much larger than half a century ago, and that their wasting and ultimate extinction, if it shall come, will probably be owing to neglect or wrong measures on the part of the people or the government of this country.

If an interest in the preservation and welfare of the Indian tribes is to be sustained and strengthened in our community and in our national government, and such measures are to be employed as shall enlighten and improve them, and put them in the best state to be preserved, it will be owing more than to any other cause, to the efforts which the friends of missions make in their behalf. For them to adopt the too common sentiment, and to withhold all efforts in behalf of the Indians, would be, by their own course of proceeding, to give certainty to the predicted fact, alleged to justify their inaction, and most effectually bring about the result which they deprecate.

Nor can the Committee adopt the sentiment that, because the Indian tribes are small in numbers, they are therefore unworthy of labor and expenditure, in comparison with other more populous communities. The same reason might be assigned for neglecting every other community but the one most populous on earth. Our proximity to the Indians, the relation which the providence of God is clearly calling our nation to sustain to them as guardians and educators, together with the wrongs that our nation, to too great an extent, has for ages been doing them, obviously render it our duty to bestow care and labor on them, even though the influence should not extend to so many individuals, or through so many generations, as if bestowed on the denser masses of people crowded into Madras or Canton. This sentiment, that it is the duty of every person to bestow his labors where their influence will immediately be felt on the greatest number of individuals, is enfeebling, and threatens, at no distant day, to put an end to missions to the Indian tribes. If the sentiment be correct, it is obvious that these missions should never have been entered upon, and that they should now be abandoned.

It may be added that the Cherokees, Choctaws, and some other tribes, after passing through a sea of troubles for ten years, are now getting into a state of more quietness and peace. Of christian instruction and schools, from which their minds were for a time turned away by their political trials, they begin again to appreciate the value. Now is the time to give augmented vigor to those missionary labors among them, which have been so long impeded and inefficient. And as these tribes cannot be deemed wholly secure against similar trials in future, missionary labors and the interest awakened in our community by means of them will, more, perhaps, than any thing else, tend to prevent or postpone the calamity, or prepare them to sustain it, should it be unavoidable.

These statements and remarks are submitted to the Board to show why some of the missions to the Indians are in so enfeebled a state at the present time, compared with their former condition, and why others, begun some years since, have attained to so little strength. Nearly two years ago the Prudential committee voted to send two missionaries to the Choctaws and one to the Pawnees, as soon as suitable persons could be obtained; and a year ago they voted to send two to the Cherokees; but although many inquiries have been made, no one of the five has yet been obtained; and each of those missions is now suffering essentially for the want of such labors as they might bestow.

This paper was communicated to Rev. Dr. E. W. Gilbert, Rev. Messrs. D. Greene and J. M. Ogden, Hon. Samuel T. Armstrong, and

Doct. E. Alden; who subsequently reported through their chairman as follows—

The question referred to your committee is, virtually, whether the missions among the aborigines of our country shall not be *diminished*, or at least left stationary.

Several circumstances are named as occasions of discouragement and perplexity. 1. The *smallness of the number and the sparseness of the population*, compared with the denser and more multitudinous population of Hindostan, China, and other missionary fields.

2. The *breaking up of schools and churches and farming establishments* by the removal of the several tribes to regions beyond the Mississippi, connected, as it was, with the death of many of the people, the dispersion of missionary families, and the very natural irritation of the natives against all the white race.

3. The *difficulty of obtaining new laborers* in what has been counted an unpromising field. Of five missionaries voted to the Pawnees, Choctaws, and Cherokees, three of them two years ago, not one has been obtained. But one candidate within the last two years has offered himself for what was once such an interesting field of labor. A spirit of *despondency* seems to have seized on the christian community, and more particularly on our young men, in reference to the usefulness of missionary toils in a field which ought, among Americans, to attract the first attention.

4. Add, that the popular sentiment, becoming more and more prevalent every day, that the INDIANS MUST PERISH, and the remnants of the race pass away for ever, has promoted a spirit of *despair*, or something bordering upon it, and transferred the sympathy once felt for these injured people, to the more populous nations of other lands.

In view of so many difficulties, it is not perhaps to be wondered at, that the Secretaries and the Prudential Committee should have felt sincere embarrassment and perplexity. And it may not be easy to determine clearly the path of duty.

The following considerations, however, are suggested as having weight in the minds of your committee.

1. The *smallness of the number and comparative thinness* of the population should not, of itself, discourage either the missionary or the Board. Perhaps the most useful missionaries that ever spent themselves, (at least in modern times,) for Christ and his cause,—those whose example and devotion has done most to kindle the missionary flame in distant lands and on the largest scale, were precisely those who labored in just such a *circumscribed field*. What field could be narrower, apparently, than that in which Eliot, the Mayhews and Brainerd labored; and yet where does the missionary spirit now look for its sublimest stimulus, so far as example is concerned, except in the history of these very men. Yet they labored not in Pekin, nor Calcutta, nor Bombay, but in obscure Indian villages.

2. The breaking up of so many missionary settlements, by the interference of the civil power, though in itself an immeasurable evil, should not extinguish our zeal, divert our charity, nor darken our hopes. Political interference, it is to be hoped, is now at an end. The persecuted ones will be suffered to rest, and we would fain hope, be protected, in their new habitations. In this case, old wounds will soon be healed, the settlements be more dense, more regular, and more free from the contiguity and encroachments of the white people, and in many respects be better circumstanced to receive and retain the gospel.

3. The popular notion, started by poets, caught by orators, propagated by pedlars of pictures and nostrums, and speculators in public lands, and yielded to by some religious editors, that the aboriginal tribes are predestined to inevitable extinction, and that therefore all the fruits of missionary labor will soon

be as though they never had been,—should be *questioned, scrutinized*, and if groundless, be *exploded*. The way to paralyze all effort is to excite despair. The way to kill in this case is to *give them over* to death. When the Lord *gives over*, perdition is a thing of course. We must hope, or we cannot labor.

Now what are the facts? The Creeks, Cherokees, Choctaws, as the report states, were, for the twenty years immediately preceding 1830, on the *increase*. The Sioux are reported as much more numerous than half a century ago. It was given as a strong reason for the speedy removal of the Cherokees, that they were on the increase in numbers and in civilization; and that therefore delay would increase the expense and difficulty of removal. If, in the midst of a white population, exposed to a thousand trials, they still increased and prospered, why should they languish and die when freed from these trials, and having again a country of their own? *Intemperance* has ever been the chief bane of the Indian; but in these days of total abstinence, this peril is greatly diminished.

It is believed, that the notion of the necessary and rapidly approaching extinction of this injured race, originated with men actuated by self-interest, and not from any motives, nor for any reason which a Missionary Board should sanction.

4. But, if the worst forebodings of despondency or of self-interest were true; if the decree of extinction had been distinctly revealed,—it might still be a question whether our labors should cease or be diminished. They bear to us relations borne to no other people; have received injuries from us more than from all other nations,—injuries in carnal things not to be repaid except by spiritual things; and now when, in their old age and helplessness, they are laid at our door, the least we can do is to minister to their spiritual comfort as a race in their dying hours.

But *why* should they perish? If some tribes have become extinct, so have some large families of whites, yet the white race still survive. By what law must they perish, unless it be that barbarism must retire before civilization? But why should they remain barbarous? Few nations have ever made more rapid strides towards civilization than the Cherokees and Choctaws previous to the troubles of the last ten years.

And as to the fruits of the gospel among them, the records of this Board will show that up to 1835, the number of converts and church members, among our Indian tribes, was greater than in all the other missions of the Board. And at this hour, notwithstanding all their trials, diminutions by death and reduction of laborers, the number of church members is greater than in 1829, and is *twice the number reported in all the other churches under the care of the Board, the Sandwich Islands excepted*.

In conclusion, therefore, your Committee would express the hope that no diminution of appropriation or of labor will take place; that measures will be taken to remove the erroneous views and consequent despondency of the christian public in reference to these interesting remnants of a noble race; and that our young men, especially the candidates for missionary labor, may not, under the influence of romance, and in view of the millions of China and of Hindostan, overlook the humbler and less conspicuous, but not less useful fields nearer home.

THE IMPORTANCE OF SYSTEMATIC ORGANIZATION IN RAISING FUNDS.

On this subject Dr. Armstrong read the document given below, which was committed to Chancellor Walworth, Hon. S. Hubbard, Rev. Dr. Hawes, P. Perit, Esq. and Rev. Dr. Snell; to whom were subsequently added, Rev. Dr. N. Porter, Rev. J. C. Smith, Orrin Day, Esq. Rev. C. Eddy, Rev. H. Coe, and W. Page, Esq.

For the last four years, there has been no increase in the pecuniary resources of the Board. The receipts of the year closing July 31, 1837, were greater

by \$17,000, than those of the last year. During all this time, it has been necessary to limit, strictly, the expenses of all the missions. In fixing those limits, the Committee have appropriated to the several missions what was deemed barely sufficient to preserve unimpaired their system of operations, making no allowance for their gradual extension, nor to meet unexpected calls for enlargement. It will be readily seen that such restrictions must be more and more trying, each successive year of their continuance. The missionaries have borne the trial patiently, hoping for relief from year to year. But some of them are now so situated, through the blessing of God, on their labors, that it seems hardly lawful or possible to confine them to these limits. They plead earnestly for enlargement, and give it as their deliberate judgment, that if their means of usefulness cannot be increased, it will be wise to recall a part of the missionaries, that what is now expended in their personal support may be employed by those who remain, in the furtherance of their work. To such a proposition no intelligent friend of the cause can listen. It is evident, therefore, that the Board ought to have a large increase of receipts from some source during the current year. Such an increase is indispensable to the prosecution of the work. And it must be obtained by such means as may be repeated with increasing effect next year and from year to year. For as certainly as we distribute among the missions funds equal to their wants this year, and a divine blessing attends such an increase of their resources, they will need a larger amount next year and again the year following, and thus on, till the work reaches such maturity as to draw support from the people themselves. This cannot be, to any great extent, till a native agency is introduced into it. And the training of such an agency, on a large scale, while it is demanded by a due regard to economy, not less than to permanent efficiency, is in its outset and early progress, expensive.

In the present condition and prospects of the missionary work, as conducted by this Board, a system is needed for raising funds, that shall reach, every year, all who are willing to contribute, and shall readily admit of enlargement so as to meet the growing wants of the cause and the increasing number and ability of those who love it.

We are very far from having such a system at present. Investigations made in various parts of the country demonstrate that nearly one third of the churches professing to regard the Board as the channel through which their charities flow out upon the unevangelized world, make no regular annual contribution to its funds. And in those churches where contributions are regularly made, the proportion of members who do not contribute varies from one third, where the work is most thorough, to two thirds or three fourths, who habitually withhold their aid in many churches. Of the whole body of professing Christians, who are regarded as patrons of the Board, it is believed at least one half have done nothing for its support during the last year. *Some of these are no doubt unable, by reason of extreme poverty, to contribute largely.* But every one can do something, if there be a willing mind, and the number thus unable is not greater than that of individuals connected with these churches, though not communicants, who would contribute, if applied to. The churches which patronize the Board contain, at a moderate estimate, 300,000 communicants. Here then are 150,000 persons, who, we may presume, are friends to the cause, but who did nothing for it last year. Their aid is urgently needed this year. It would give speedy and ample relief to the missions. Its reaction on their own minds and hearts would be blessed. How may their co-operation be secured? Not by increasing the number of salaried agents of the Board. The individuals whom we would enlist in the work are connected with more than 3000 churches, and dispersed over every part of our extended country. If the number of agents was five times greater than it is, they could not reach them all. It can be done only by the voluntary agency of pastors and friends of the cause, who know them and have ready access to them. The plan of systematic contributions by collectors, male and female, in every church, presents a simple, easy, and efficient mode of putting forth

this voluntary agency. Experiments made within the last two years justify the assertion, that the universal adoption of this plan, and its thorough execution, would at once double the receipts of the Board. When once introduced, it requires only the attention of one or two friends of the cause, at the proper time, in each church, to keep it in operation, and make it increasingly productive from year to year.

The points essential to the system in each church, are

1st. An appointed time of the year for making the annual collection in behalf of the Board, and attention to the subject at that time.

2d. A complete list of the names of all persons of both sexes living in the parish, or connected with the religious society, who may, without giving them offence, be invited to aid the missionary cause.

3d. A division of these names into sections, either according to districts or by any other more convenient rule, and the appointment of one male and one female collector for each section, who shall divide between them all the names belonging to it.

4th. A presentation of the subject from the pulpit, by the pastor or the agent of the Board, or some other person whom the pastor may have engaged, and a public notice of the arrangements made for receiving the contributions of the people.

5th. Prompt application by the collectors to all whose names are on their several lists, while the subject is yet fresh in their minds, for such aid as they may be willing to give, and an early return of the lists of names, with the sums thus subscribed, to a person previously appointed to receive them, that the amount collected may be publicly announced, the money forwarded to the treasurer or agent of the Board, and the papers preserved for future use.

The supervision of this whole work in a church, including the preparation of the list of names, its division into sections, the appointment of collectors, and the distribution of the names among them, and the care of the funds raised, may be intrusted to a committee of the church, or to the session, or to the pastor.

In general it is best that the responsibility of the whole business should rest on a very few persons, in whom the people have confidence, and who love the cause of missions, the pastor always co-operating with them and encouraging them by his hearty approbation.

In some cases an impulse has been given to the work, and the labor of the collectors has been greatly facilitated, by a public meeting, as early as possible after the sermon, at which detailed statements are made of the wants of the Board and the encouragement God gives to the liberal support of the cause, and a subscription is commenced.

It has been found quite beneficial for the collectors and others specially interested in the object, to come together immediately after the subject has been presented from the pulpit for mutual conference and prayer, and to hear such counsel and exhortation as their pastor or the agent of the Board may address to them.

As changes are constantly taking place among pastors and in churches, it is deemed important, as a means of giving permanence to this system, that a number of contiguous churches, adopting it, should unite in an auxiliary society, with a common president, secretary, and treasurer and an annual meeting. At this meeting a report should be made of all that has been done by the churches during the year. The auxiliary forms a convenient channel for circulating the reports and other publications of the Board. It may coincide, as to its limits and the time of its annual meeting, with the association, presbytery, or other ecclesiastical body to which the churches belong.

Where such auxiliaries have been formed, a delegation from the Board has commonly attended their annual meetings, and these occasions have often been found highly interesting and profitable.

Of the efficacy of this system of associations and auxiliaries, of which an outline has now been presented, experience has given ample proof. In some

parts of the country it has been in operation nearly twenty years. It has been sustained almost wholly by the spontaneous action of its own members. With but little attention from agents of the Board, its productiveness has steadily increased. It is now more vigorous than ever before. If all the churches that profess to co-operate with the Board, contributed to its treasury, in proportion to their ability, as the churches thus organized have done, or are now doing, ample means to enlarge the missions would thus be supplied.

Prompt, active, and persevering attention to the subject by two or three individuals in each church co-operating with the Board, and by one person as secretary, and another as treasurer for each auxiliary society, with such aid as the agents of the Board would gladly give, might, it is believed, secure the introduction and permanence of the system among all the patrons of the Board.

Such a movement would, by the blessing of God, give this whole department of the missionary work a new and most encouraging aspect. Its happy influence would speedily be felt by all the missions. The growing wants and brightening promise of large portions of the wide field where the missionaries of the Board labor, the indications of returning stability and healthful prosperity to the business of our country, and the arrangements recently made by the Committee for regularly circulating more extensively than hitherto intelligence from the missions, mark the present as a favorable time for such a movement.

With these statements, the Committee earnestly commend this system to the members of the Board, to the pastors of churches co-operating with it, and to its generous patrons and active supporters in every part of the land.

To the committee having under consideration the foregoing document, was also referred a statement respecting the financial condition and prospects of the Board, presented by Mr. Hill, the Treasurer.

The chairman of the committee presented a report which led to much animated discussion, which, with the results to which the Board was led, will be noticed in another part of the minutes. The report follows.

The committee report, that in the opinion of your committee, the missionary cause in which this Board and other kindred associations are engaged, is the cause of the church of Christ, in which it is the imperative duty of every disciple of the Divine Redeemer individually to engage; and that they fully concur in the opinion that no intelligent friend of the cause of missions will consent to listen to a suggestion to diminishing the expenses of the Board by recalling a part of the missionaries from their present fields of useful labor. On the contrary we agree that provision should be made for the gradual and necessary increase of laborers in those portions of the Lord's vineyard where he has so signally blessed the past efforts of your missionaries. To provide the necessary funds, however, for this purpose, and to diminish and gradually extinguish the present debt, it is absolutely necessary that the annual receipts of the treasurer, or contributions to the funds of the Board, should be increased about twenty-five per cent beyond the receipts for the last fiscal year. And to accomplish this object, the Board not only needs the good wishes and the prayers of the friends of missions, but also the liberal contributions of every friend of the God of missions, as well as the aid of their active personal efforts, to induce others to contribute as the Lord has given them the means. On this subject your committee must repudiate the idea that any member of the church of Christ in this country is too poor to contribute anything towards the missionary cause. Thanks to our Heavenly Father, we live in a land where every one is able to give something either in money or in labor. And while the poor widow's mite is more abundantly blessed than the rich man's

thousands, the giving of which he does not feel, it is the duty as well as the privilege of every christian, without exception, to contribute something towards carrying the gospel to the perishing millions to whom the Savior has directed the joyful news of salvation to be preached. Your committee, therefore, recommend the plan of systematic contribution suggested by the Prudential Committee for individual churches; and the association of several contiguous churches together as missionary societies auxiliary to the American Board, wherever the organization of such auxiliary societies shall be found to be practicable, and shall be deemed expedient by themselves. In addition to this, your committee recommend the formation of juvenile missionary societies in every church and congregation, for the purpose of raising up a body of well informed and efficient laborers in the cause of missions, who will, at a future time, not only fill the places of their parents, but will probably far exceed them in zeal and liberality and in well directed efforts for the evangelizing of the world. In connection with this organization, the dissemination of missionary intelligence among all classes of the community, by the taking and circulating of the Missionary Herald and the Dayspring, will be found greatly to enlarge the contributions to the funds of the Board, by exciting and enkindling an interest in the cause of missions, and by satisfying all that our labors for the salvation of the perishing heathen have not been in vain.

The faithful, active, and continued exertions of the pastor and minister of every church and congregation is not only desirable, but is absolutely essential to the creation and preservation of a proper missionary spirit among the people of his charge. And your committee believe it will generally be found that in those congregations where the pastor has most faithfully discharged his duty in this respect, from year to year, the largest amounts have been contributed for missionary purposes, in proportion to the pecuniary means of the donors. Your committee also recommend the regular observance of the monthly concerts of prayer for missions in all the churches, and of the first Monday of January in each year, as a day of fasting and prayer for the same object, as important auxiliaries in adding to the funds of the Board, not only by the collections for missionary purposes, which should always be taken up on such occasions, but in impressing the importance of christian missions upon the minds of every member of the church.

Finally, they recommend that every corporate and honorary member of this Board, now here, be called upon at the present meeting to pledge himself to use his personal exertions, as an individual, to excite an interest in others in the cause of missions, and that he will also contribute of his substance to the same cause, as God has prospered him in the means of discharging the duties of a steward for his Divine Master, who, for our sakes became poor, that we, through his poverty, might be the heirs and inheritors of eternal riches. Your committee, therefore, offer for the adoption of the Board, the following resolutions:

Resolved, That in the opinion of this Board, the cause of christian missions is emphatically the cause of the church of Christ, in which it is the duty of every disciple of the Divine Redeemer in some way individually to engage.

Resolved, That the Prudential Committee be instructed not to recall any of the missionaries from their present fields of useful labor, for the purpose of diminishing the expenses of the Board, and that they make provision for the gradual and necessary increase of expense at those stations where the labors of our missionaries have been peculiarly blessed.

Resolved, That to cover the necessary expenses of such missions and for the gradual reduction of the existing debt, it is necessary that the annual contribution to the funds of the Board, for the future, should be increased at least twenty-five per cent upon the receipts of the last year. And that such increase, which will not make the yearly contributions of the churches, which now give to this object, to exceed \$300,000, can be made without sacrificing the comfort of any individual.

Resolved, That the plan for a systematic contribution to the funds of the Board, recommended by the Prudential Committee, be adopted, so far as relates to individual churches and congregations, and that the organization of auxiliary societies be recommended in those sections of the country where they may be deemed useful and practicable.

Resolved, That it be recommended to the pastor and office bearers and individual members of every church, to organize a juvenile missionary society in such church and the congregation connected with the same.

Resolved, That the friends of the cause exert themselves in the dissemination of missionary intelligence by receiving and circulating the Missionary Herald and the Dayspring.

Resolved, That it is the duty of every pastor and christian minister to labor faithfully to create and preserve a proper missionary spirit among the people of his charge, and to induce them to contribute liberally for the support of missions.

Resolved, That this Board recommend the punctual observance of the monthly concert of prayer for the success of missions, in all the churches, and the taking up the usual contributions for the support of missions on those occasions, and also the observance of the first Monday of January, in each year, as a day of fasting and prayer for the same object.

Resolved, That the corporate and honorary members now attending this Board, do hereby pledge themselves, individually and collectively, to exert themselves to excite an interest in others in the cause of missions, and to contribute liberally of their substance to the support of missions.

USE OF MISSIONARY MAPS AT THE MONTHLY CONCERT FOR PRAYER.

The following paper was read by Dr. Anderson.

Missionary geography is a department of the general science of geography, in respect to which the christian community is not well informed. It can scarcely be otherwise, if we consider the want of means for obtaining such information. Many have not clear and definite ideas even as to the countries to which missions have been sent, and still less as to the particular situations of the missions. This shadowy indistinctness is destructive of interest in missionary intelligence, which seems repetitious, merely because the reader or hearer does not realize the fact of its coming from different countries, and relating to people widely remote from each other. He cannot be affected by such intelligence according to its real importance. And the extensive prevalence of this evil is believed to be one of the chief reasons why the statements and appeals of missionaries and their directors have no more effect on the christian community.

The inquiry how this evil may be removed would be appropriate and important, were we treating of the education of youth. The use of missionary maps at the Monthly Concert is recommended, however, not as a means of teaching the geography of missions, (though instruction in that respect would of course result from the intelligent use of them,) but as an accompaniment of missionary intelligence, that the intelligence may be more clearly and fully apprehended, and exert a stronger and more permanent influence on the mind.

The use of maps for this purpose is not a new thing. A successful experiment of this kind, made for a course of years by the Rev. Mr. Crosby, now pastor of a church in Charlestown, Mass., is described in the Missionary Herald for 1839, pp. 121, 122. The maps used by him were ordinary engraved maps, hung up in a school-room, or lecture-room, and such as would not be intelligible to the eye in the evening over a church. The desideratum was to have maps that could be seen in every part of a church in the evening, with

the ordinary light. A map of western and central Asia was made with this design, in the spring of 1837, drawn in India ink and water colors, and introduced into the concert then held in Bowdoin-street church, Boston. It embraced the countries of western and central Asia, and was of course little more than an outline of the coasts, and of the more prominent natural and political divisions. It was found to add not a little to the interest of the meeting. In the summer of the same year a map of the world was introduced, seven and a half feet by five, constructed on Mercator's projection, or on the hypothesis of the earth's being an extended plain; but it was never of much use, the scale being too small for a map of the world, and Mercator's projection not being easily apprehended by people in general.

Meanwhile the maps most depended on from month to month were made by the individual who communicated the intelligence, and were hastily and roughly drawn, costing no more time and labor than every one must give to his preparations, who would succeed in the meeting. The expense, too, of these maps, which was defrayed from the contributions at the meeting, was very small. In the autumn of last year, a hemispherical map was constructed six feet in diameter, embracing the eastern continent; and it promises well, though, for special occasions, there is nothing so good as the cheap, easily-made, rough outline, which any body can make, by connecting a few sheets of common paper together by wafers. The map of central and western Asia already mentioned, has been in frequent use, and is sufficient to demonstrate that it is better to have sectional maps, than maps of the world, or even separate maps of the hemispheres, if we cannot have all.

It is now matter of certainty, that the lithographic art is to be pressed into this service. The Rev. Joseph Tracy, author of the History of the Board and its Missions, is understood to have constructed a missionary map of the countries around the eastern shores of the Mediterranean, nearly six feet by three, for the use of the monthly concert, which is in a course of publication. Should this find a sale, other similar maps will follow. The enterprise is earnestly commended to the favorable attention of pastors and churches.

Another experiment for procuring missionary maps for the concert, has been made by the Rev. Dr. Hooker, of Bennington, Vt. He has given an account of his experiment in the Vermont Chronicle for July 15 and 29, 1840. The idea was suggested to him by the common use of the black board in teaching geometry, and other sciences; but instead of the black board, he uses one that has a white surface. He traces his maps on this with the common pencils of black lead or red chalk, the marks of which are removed by a sponge wet with soap and water. Water colors could be used by first washing the board with a weak alkali, or soap and water, to make the colors adhere. The maps thus projected may be seen, he says, over the largest church.

Should the lithographed maps be found to have sufficient strength of coloring, the pastors and churches who are determined to make their monthly concerts what they should be, will not be without them. But they will not be satisfied with these alone. Particular missions, or missionary tours, or remarkable occurrences in missions, will require the temporary delineations that have been mentioned, drawn on paper, or the white board, which the pastor himself, or his wife, or daughters, or some of his young parishioners, may furnish, much to their personal edification.

Want of time is, and no doubt will be, alleged by many pastors. But those who have done this successfully, have had as little time as their brethren, and in no other way could they have prepared themselves, in so short a time, to make the meeting so useful and so acceptable to their people. An ingenious pastor, who is himself interested in the work, will easily get helpers among his flock, whose interest in the meeting, and whose influence in bringing others to it, will be greatly increased by the assistance they personally render in this department.

The 'Missionary Atlas,' about being published by the proprietors of the New York Observer, will furnish the maps necessary for this process of enlargement. A similar use, too, may be made of the 'Maps and Illustrations' of the missions of the Board, which are distributed at this meeting.

After all, the pastor will not answer his own or his people's expectations, in the use of missionary maps at the concert, unless he himself *studies* missionary geography, especially in relation to the subjects in hand. It is the result of every one's experience, that the monthly concert is not made interesting and attractive the year round, without studious preparation. But it richly pays for the labor bestowed upon it; and the materials which the pastor thus adds to his stock of knowledge, are a precious accession to his means of personal enjoyment and public usefulness.

This document was committed to Rev. Dr. Hooker, Rev. Messrs. S. J. Prime, E. Phelps, J. C. Smith, and C. S. Arms; who subsequently reported as follows—

We regard the question, 'How shall the Monthly Concert be rendered more interesting and effective?' as being one of great importance; and do apprehend that it is not appreciated by any means as it should be by many pastors and churches. In the utility of maps in monthly concerts, as illustrative of missionary geography, to this end, we fully concur with the views of the Prudential Committee, as expressed in the paper before us.

Your committee recommend that a special committee be appointed by the Board, to prepare, carefully and as early as possible, a missionary paper on this subject, to be addressed to pastors of churches, and to be published under the direction of the Prudential Committee, and circulated extensively; in which the subject shall be fully and earnestly presented, and such details given on the methods of preparing maps, as may be necessary for the assistance of pastors.

Your committee also recommend that a few minutes be devoted to hearing such statements as can be made by pastors present, who have already had experience of the utility of maps in monthly concerts.

Statements were then made, in conformity with the recommendation contained in the report, by Dr. Hooker, Rev. Mr. Crosby, and others. In compliance with a further recommendation of the report, Rev. Dr. Hooker, Rev. Albert Barnes, and Rev. D. Crosby, were appointed a committee to prepare for publication a paper on the use of maps at the monthly concert for prayer.

MEMORIAL FROM MINISTERS IN NEW HAMPSHIRE.

The following memorial from ministers in the State of New Hampshire was read to the Board by Mr. Greene.

AUGUST, 1841.

To the American Board of Commissioners for Foreign Missions:—

Beloved Brethren—The undersigned, ministers in New Hampshire, and most of them honorary members of the Board, address you on a subject in which they feel a deep interest, and which they regard as of the utmost importance to the cause of missions. We address you as our fellow laborers, and the especial agents of the church in this cause. And we assure you that we have great confidence in you as such. But we think the circumstances in which you are now placed, require a modification of the course you have hitherto pursued. We allude to what has appeared to us a *studied silence* on the subject of American Slavery. We know that you have been goaded in un-

christian methods, and have been censured for not carrying out plans that were neither wise nor good. But we think you may, and we frankly say *you should, make known your views and feelings on the subject, so that you shall be recognized by all, as sympathising with those Christians who deeply abhor that system of abomination.*

And in addition to the consideration that it is *right*, we say also a regard to the pecuniary safety of the Board renders it *expedient*. There is a deep feeling of disapprobation in the community in relation to the *studied silence* above alluded to. Nor is it confined to those who have dealt in denunciation towards all who did not conform to their precise method of opposing slavery. The sober and considerate ministers and members of our churches, who have from the first been the firm and true friends of the Board, are distressed. They love the Board, and have loved it long. They regard it as foremost among the benevolent societies of the day. They have paid more for its support than for the support of any other society. And more than of any other, has its prosperity been the burden of their prayers. But we greatly fear that their contributions must ultimately, and that before long, be suspended, if the Board shall think it their duty to observe such a *studied silence* on this great subject of interest and responsibility to American Christians.

Brethren, do not for a moment think that we are not your friends. We say this in love—love to your cause, and love with assurance of confidence to you. We do think that American Slavery is such, and brought in the providence of God so distinctly into the notice of American Christians, that no man or body of men can innocently maintain a doubtful position in relation to it.

JOHN M. WHITON, *Antrim.*

SAMUEL LEE, *New Ipswich.*

WINTHROP FIFIELD, *Epsom.*

RUFUS A. PUTNAM, *Chichester.*

JAMES R. DAVENPORT, *Francestown.*

GILES LYMAN, *Marlborough.*

CYRUS W. WALLACE, *Manchester.*

HORACE WOOD, *Dalton.*

JONATHAN CURTIS, *Pittsfield.*

S. W. CLARK, *Greenland.*

DAVID P. SMITH, *Greenfield.*

JEREMIAH BLAKE, *Wolfsborough.*

R. W. FULLER, *Westmoreland.*

JAMES TISDALE, *Dublin.*

SAMUEL NICHOLS, *Barrington.*

J. D. CROSBY, *Jaffrey.*

DAVID SUTHERLAND, *Bath.*

The foregoing paper was referred to the Rev. Dr. Woods, Chief Justice Williams, Rev. Dr. Hawes, Rev. David Magie, and Rev. J. G. Hamner; who subsequently reported as follows:

The committee to whom was referred the memorial of several ministers of the gospel in the State of New Hampshire, beg leave to report.

In attending to the subject under consideration, your committee notice, with heartfelt pleasure, the candid and christian spirit manifested in the communication from the brethren in New Hampshire. We have entire confidence in their attachment to the cause of foreign missions, and in their disposition to do all in their power to send the blessed gospel, with all its healing influences, to the ends of the earth. It will ever be our delight to act with such men as they are, in promoting the object of this Missionary Board. And it is our earnest wish that every thing should be removed out of the way, which would be likely, in any measure, to prevent the accomplishment of this object, or to hinder the cordial and uninterrupted co-operation of its friends.

This Board was incorporated for the express "purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the scriptures." In the language of the laws, "the object of the Board is to propagate the gospel among unevangelized nations." The Board and its missionaries have taken care to confine their efforts to this *one object*,—an object great and excellent enough to engage the labors of angels and men. It appears to your committee to be a duty of the first importance,—a duty required by a conscientious regard to the sacred trust committed to us, to con-

tinue to pursue our *one great object* with undivided zeal, and to guard watchfully against turning aside from it, or mixing any other concern with our appropriate work, as a Board of Commissioners for Foreign Missions. There are indeed many other works of Christian benevolence to be accomplished. But the work of *this Board is one*, namely, *to propagate the gospel among unevangelized nations*. To this we are pledged. There are many forms of evil to be done away. But the evil which it is our object to do away, is the evil of idolatry, ignorance, and wretchedness among the heathen. And it is doubtless as true in regard to these various objects, as in regard to any others, that *a division of labor is essential to the highest degree of success*. As to the benevolent work in which we are engaged, we have the happiness to be of *one mind*; and we have had the happiness, in all past time, of pursuing this work with remarkable unanimity. And it is exceedingly plain to us, that we are called by Divine Providence to adhere to the plan of operation which has, from the first, been adopted; and that the way, and the only way for us to fulfil our sacred trust, and go forward harmoniously and prosperously in our benevolent enterprize, is, to direct all our proceedings as a Board, and all the labors of our missionaries, to the accomplishment of the *one specific object* of our organization; and that, turning aside to any thing else, how important soever in itself, would be a dereliction of duty on our part, and would disappoint and grieve the great body of Christians who patronize the foreign missions.

Considering the character of this Board as a christian institution, and the momentous object which it is pledged to promote, we think it may fairly be presumed, that the funds contributed from time to time to our treasury, *are obtained in a proper manner, and given from proper motives*. At least the principle is not to be admitted, that the Board must examine into the motives which influence those who sustain its operations, or into the origin of the funds which are contributed in furtherance of its object. Such a principle would be highly invidious in its character, and altogether impracticable in operation.

In regard to the particular object of the memorialists, that of obtaining a formal expression of the views and feelings of the Board respecting slavery, your committee do not think that such a measure is called for, or that it would be right and expedient. It is indeed perfectly evident, that *this Board of Commissioners for Foreign Missions can sustain no relation to slavery*, which implies *approbation* of the system, and *as a Board* can have no connection or sympathy with it. And on the other hand, it is equally evident, that the Board cannot be expected to pass resolutions, or adopt measures against this system, any more than against other specific forms of evil existing in the community. For we are met at once with the question, why we should express and proclaim our opinion in regard to one particular evil, in distinction from others, which are equally obvious and prevalent?

We beg leave to say again,—we do entertain a high respect for those ministers of Christ who have addressed us on the subject now under consideration. The spirit which pervades their communication cannot but excite within us feelings of love and esteem towards them. It is our earnest desire and hope that this Board may give them entire satisfaction, and enjoy their entire confidence. And we cannot doubt the continuance of their benevolent efforts and their fervent prayers in behalf of that precious and glorious object, *the conversion of the world*, which they and we are united in seeking. And we will only add an affectionate request to those beloved brethren, and all our other fellow laborers, that they would keep in mind the great and only object of this Missionary Board, together with the untold labors, the perplexing cares, the burdens, difficulties, and anxieties, which fall to the share of those who are called to perform the executive business of the Board, and to direct its vast concerns, at home and abroad. Let them join with us in thanking the God of missions, for the unexpected and wonderful manner in which he has interposed to prosper our labors. Let them join with us also in en-

deavoring to avoid whatever would divide the counsels and hinder the success of those who are seeking the enlargement of Christ's kingdom. And as the God of heaven and earth is on his way to have mercy on all nations, let our hearts be cheered and animated with hope ; and let us abound more and more in our labors of love ; waiting in faith and patience and joy, for the coming of our Lord.

In behalf of the Committee,

LEONARD WOODS, *Chairman*.

After a brief debate, with some explanations, and parts of the report having been again read, the report was unanimously adopted.

TIME OF ANNUAL MEETINGS.

Thomas Bradford, Esq. and Rev. Drs. Bates and Armstrong were appointed a committee, and a resolution referred to them, relating to a change of the time of holding the annual meetings of the Board. They subsequently reported the following resolution, which was accepted and adopted.

Resolved, That the annual sessions of the Board commence hereafter on the Tuesday preceding the second Wednesday of September, at four o'clock in the afternoon; and that the annual sermon before the Board be preached on the evening of said day.

PLACE OF ANNUAL MEETING AND PREACHER.

Rev. Drs. Tappan, Cox, and Armstrong, Rev. Z. S. Barstow, C. Stoddard, Esq., and Rev. P. H. Fowler, were appointed a committee to consider and report on the place of the next annual meeting of the Board, and the preacher for the occasion ; who subsequently reported, that the next annual meeting should be held in the city of Norwich, State of Connecticut ; and that the Rev. Dr. W. R. DeWitt, be the preacher, and Rev. Dr. Bennett Tyler, in case of his failure, be his substitute, on that occasion. This report was adopted by the Board, and Rev. A. Bond, Rev. H. P. Arms, Charles W. Rockwell, Esq., W. C. Gilman, Esq., and F. A. Perkins, Esq., were appointed a committee to make arrangements for the accommodation of the Board on the occasion.

NEW MEMBERS AND OFFICERS.

The subject of electing new members, and of nominating officers of the Board for the ensuing year, was committed to Rev Drs. Day, Ludlow, and Edwards, Chancellor Walworth, Rev. Z. S. Barstow, Hon. S. Hubbard, and T. Fleming, Esq. This committee subsequently reported as follows—

That, in the opinion of your committee, it is not expedient to elect any new corporate members at the present meeting, as there was so large an appointment at the last anniversary meeting.

But they recommend that the Rev. Thomas Chalmers, D. D. LL. D., of Edinburgh, North Britain, the Rev. John Morrison, D. D., London, England,

and E. P. Thompson, Esq., Tinnevelly, South India, be appointed corresponding members; and they nominate the following as the officers for the year ensuing, viz:—

THEODORE FRELINGHUYSEN, LL. D.,	<i>President;</i>
Hon. THOMAS S. WILLIAMS,	<i>Vice President;</i>
CALVIN CHAPIN, D. D.,	<i>Recording Secretary;</i>
Rev. BELA B. EDWARDS,	<i>Assistant Recording Secretary;</i>
SAMUEL HUBBARD, LL. D.,	} <i>Prudential Committee;</i>
Hon. SAMUEL T. ARMSTRONG,	
CHARLES STODDARD, Esq.,	
JOHN TAPPAN, Esq.,	
DANIEL NOYES, Esq.,	
Rev. NEHEMIAH ADAMS,	
Rev. SILAS AIKEN,	} <i>Secretaries for Correspondence;</i>
RUFUS ANDERSON, D. D.	
Rev. DAVID GREENE,	
WILLIAM J. ARMSTRONG, D. D.	
HENRY HILL, Esq.,	<i>Treasurer;</i>
WILLIAM J. HUBBARD, Esq.,	} <i>Auditors.</i>
CHARLES SCUDDER, Esq.,	

The corresponding members recommended and the officers nominated were subsequently elected by ballot.

It should be mentioned also, that Charles Mills, Esq., of Kingsboro', N. Y., who was last year elected a corporate member of the Board, but who was erroneously at that meeting reported to have then recently deceased, is this year enrolled for the first time among the members.

VOTES OF THANKS.

On a communication from the managers of the American Sunday School Union, the following action was had by the Board.

Resolved, That this Board gratefully acknowledge the kindness of the managers of the American Sunday School Union in offering the use of the Society's rooms for the accommodation of the members of the Board and its Committees; and that the Board will be happy to avail themselves of the privileges offered so far as may be found convenient.

Voted, That the Recording Secretary present the thanks of this Board to Dr. Edwards for his sermon, delivered last evening; and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

Voted, That the thanks of this Board be presented to the First Presbyterian Church and congregation in this city, for the use of their place of worship and instruction during their annual sessions, and also to the choir of singers for their useful assistance.

Voted, That the thanks of this Board be presented to those individuals and families in this city, whose kindness and hospitality the members have experienced during their annual sessions.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by the Rev. Dr. John McDowell;* and at the opening of the sessions on the following days the Rev. Drs. Cathcart and Hawes led in prayer; and the meeting was closed with singing and with prayer by the Rev. Dr. Cox. At inter-

esting periods in the debates which arose on the topics which came before the Board, the divine guidance and blessing were invoked, in which Rev. Dr. Bates, Rev. J. N. Danforth, and Rev. Dr. Armstrong led in prayer.

On the afternoon of Thursday, the 9th, the members of the Board with other Christians united in celebrating the Lord's Supper, on which occasion the Rev. Drs. Codman, Skinner, and Tucker, led in the devotional services.

On the evening of the same day a missionary meeting was held, at which extracts from the annual report were read by Dr. Armstrong, and addresses were delivered by Hon. Theodore Frelinghuysen, Rev. Mr. Bingham, from the Sandwich Islands mission, Rev. Mr. Scott, from Stockholm, Sweden, and Rev. Dr. Cox. The devotional services were performed by Rev. Drs. Ely and Palmer.

In connection with these services should be mentioned a paper on the necessity of prayer for the outpouring of the Holy Spirit on the churches, the missions, and the world, which will be inserted at the close of the Annual Report.

DISCUSSION ON THE FINANCIAL AFFAIRS OF THE BOARD.

While the report of the committee to whom the financial affairs of the Board were referred was under consideration, a deeply interesting discussion arose, continuing through a part of the second and nearly the whole of the third day of the meeting; in the course of which the difficulties in the way of carrying forward the missions without a large increase of the pecuniary resources was stated at some length. Measures, similar to those proposed in the report under consideration, had been recommended by the Board during each year since the origin of the debt in 1836, and as far as circumstances seemed to permit, had been carried into effect. In their appropriations for giving vigor and enlargement to the operations of the missions the Prudential Committee had not gone beyond what had been recommended and approved, from year to year, by the Board; and still, with the exception of one year, when it was reduced by the curtailment so disastrous to the missions, the debt had annually increased. Statements which were laid before the Board made it obvious that, if the missions should be carried forward during the ensuing year, as their wants and the indications of the Spirit and Providence of God called for, while no more effectual measures should be adopted for increasing the donations to the treasury, the indebtedness at the next annual meeting would be at least \$100,000. This must not be permitted. It was then plain that there must be retrenchment at the missions, however disastrous the consequences might be, or a great advance in the receipts must be secured. The present condition of the treasury, taken in connection with the openings at the missions, never before so wide and favorable, and the urgent calls for relieving and strengthening the missionaries now in the field, showed that this advance should not be less than one quarter on the receipts of the last year, as suggested in the report of the special committee.

In these circumstances the Prudential Committee, considering the consequences of keeping the missions in this embarrassed condition, or of augmenting the debt, could not consent to assume the responsibility of going forward in the labors assigned them, unless some more effectual measures for increasing the contributions should be adopted, than had as yet been proposed. It seemed indispensable that the members of the Board then present, as representatives of its patrons and friends, should, before they separated, devise some measures which should effectually relieve and invigorate the missions. A deep sense of personal responsibility, on a matter which affected the kingdom of Christ and the salvation or perdition of heathen nations, pervaded the assembly. The seriousness and melting of heart that were apparent, with the repeated offering up of prayer for light from heaven indicated that the Spirit of the Lord was there.

So deeply were the members of the Board present impressed with the importance of the crisis, that, instead of bringing the sessions to a close, as usual, at noon of the third day of the meeting, they voted to continue in session through the following day, or until the great question under consideration should be satisfactorily settled.

To ascertain how far the members of the Board attending the meeting were disposed to pledge themselves and their influence, and to bring to an issue a suggestion contained in the report of the special committee, the Rev. Dr. Edwards moved that the following questions be proposed to every member of the Board, corporate and honorary, then present—

1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?
2. Will you attempt to induce all others, upon whom it is, in your opinion, proper you should exert influence, to do the same?
3. Will you, with the leave of Providence, attend the meeting of this Board the next year and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? or if necessarily detained, will you communicate such information?

This motion was unanimously agreed to; and after uniting in prayer, and while an awe and stillness suited to a renewal before God of their vows of consecration to the missionary work, pervaded the assembly, the questions were proposed to the members by the president. The answers of all were, in the spirit of them, in the affirmative, and nearly all replied explicitly, some stating that they would add half to their donations, some that they would double theirs, and others that they would increase theirs still more. The answers were directed by the Board to be recorded.

As only a small portion of the members were present, the Board directed that a letter, setting forth briefly the facts of the case, as they had been laid before the meeting, and stating what those present had felt it to be their duty to do, should be sent to all the absent members, corporate and honorary.

On motion of the Rev. Dr. Skinner the following resolution was adopted—

Resolved, That, in the judgment of this Board, the attendance of its members, corporate and honorary, at its stated meetings, is of the highest importance, as a means of exciting and confirming the missionary spirit in them, and through them, in the churches.

It was also resolved,

That the subject of addressing the pastors of the churches that contribute to the funds of this Board, relative to efforts for relieving the embarrassments of the Board, be referred to the Prudential Committee.

That the members of the Board might more fully participate in the responsibility of conducting its affairs in the existing emergency, and might have an early opportunity of conferring together in view of the results of the measures now adopted, the following resolution was proposed and carried,—

Resolved, That in view of the existing critical circumstances of the Board and its missions, the Board will hold a special meeting in the city of New York, on Tuesday, the 18th day of January next, at 4 o'clock in the afternoon.

It was subsequently voted that the Hon. T. Frelinghuysen, Rev. Drs. Skinner, Cox, Armstrong, and De Witt, and P. Perit, Esq., be a committee to make the requisite arrangements for the occasion.

THIRTY-SECOND ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT :

During no previous year since the organization of this Board, has divine Providence repeated so often its impressive admonitions from the recent graves of our departed associates. Since our last meeting, six corporate members of the Board have passed from the changing scenes of earth and time to the fixed realities of eternity. Among them is one who was appointed at its formation in 1810, by the General Association of Massachusetts, leaving but a solitary survivor of that venerable company ; and another was one of those elected at the meeting in 1840. William Bartlett, Esq., of Newburyport, Mass., Joseph Nourse, Esq., city of Washington, Zechariah Lewis, Esq., of Brooklyn, N. Y., the Rev. George A. Baxter, D. D., Professor in Union Theological Seminary, Prince Edward County, Va., Rev. Elihu W. Baldwin, D. D., President of Wabash College, Crawfordsville, Indiana, and Gerrit Wendell, Esq., of Cambridge, N. Y., are now added to the list of our departed brethren.

Of the laborers who toil in distant lands under the patronage of the Board, two missionaries and three female assistant missionaries have been removed by death, viz : the Rev. N. S. Benham, of the mission to Siam, the Rev. Story Hebard, of the mission to Syria, Mrs. Nancy W. Barnes, of the mission to the Choctaws, Mrs. Van Lennep, wife of the Rev. Henry J. Van Lennep, of the mission to Turkey, and Mrs. Castle, wife of Mr. Samuel N. Castle, of the Sandwich Islands mission.

Domestic Department.

In the arrangements at the Missionary House, and the labors of the officers of the Board, no important change has taken place since the last annual meeting.

MISSIONARIES.

Ten missionaries and assistant missionaries have been dismissed from the service of the Board during the year, through failure of health, changes in the missions, and other causes; viz: Rev. G. W. Boggs and Mrs. Boggs, of the Mahratta mission, Rev. J. T. Dickinson, of the mission at Singapore, Rev. Cephas Washburn and Mrs. Washburn, and Mr. James Orr and Mrs. Orr of the mission to the Cherokee Indians, Rev. Thomas Lafon, M. D., and Mrs. Lafon of the mission to the Sandwich Islands, and Dr. W. B. Diver of the mission to China.

Twenty-one missionaries and assistant missionaries have arrived in this country during the year, on their return from various fields of labor abroad, viz: Dr. Asahel Grant of the Nestorian mission, Rev. J. F. Lanneau of the mission to Syria and the Holy Land, Rev. Peter Parker, M. D., and Dr. W. B. Diver of the mission to China, Rev. G. W. Wood, Rev. J. S. Travelli and Mrs. Travelli, and Rev. Ira Tracy and Mrs. Tracy of the mission to Singapore, Rev. Hiram Bingham and Mrs. Bingham and Mrs. Thurston, wife of Rev. Asa Thurston, of the mission to the Sandwich Islands, Rev. Philander O. Powers and Mrs. Powers, Mr. Homan Hallock and Mrs. Hallock, and Mrs. Pease, widow of Rev. L. W. Pease, of the mission to Turkey, Rev. S. R. Houston of the mission to Greece, Miss Sarah F. Brown of the mission to Ceylon, and Mr. A. D. Jones and Mrs. Jones, of the mission to the Choctaws. These returns have been owing, in a majority of cases, to such prostration of health as disqualified the missionaries for their work and left little prospect of restoration by other means. Others, in the discharge of their duty as parents, have brought back with them infant children, whom divine Providence had bereaved of their mothers, or have returned to provide for the education of those of riper years. One has already resumed his labors abroad, and others, having accomplished the object of their visit to their native land, anticipate an early embarkation.

Five missionaries and assistant missionaries, who had been appointed, have been released, at their own request, from their connection with the Board.

Ten missionaries and twenty-six assistant missionaries have received appointments; and there are now under appointment and waiting to be sent out, twelve missionaries and thirteen assistant missionaries.

Twenty-nine missionaries and assistant missionaries have been sent out to various missions since the last meeting of the Board, and five who had previously returned to this country, have resumed their labors in foreign fields, viz:

To the mission in Turkey;

Rev. Josiah Peabody and Mrs. Peabody, and
Mrs. Homes, wife of Rev. H. A. Homes.

To the mission in Syria;

Mr. George C. Hurter, printer, and
Mrs. Hurter and
Mrs. Smith, wife of Rev. E. Smith.

To the mission among the Independent Nestorians;

Rev. Abel K. Hinsdale and Mrs. Hinsdale, and
Rev. Colby C. Mitchell and Mrs. Mitchell.

To the mission in Borneo;

Rev. William T. Van Doren and Mrs. Van Doren, and
Rev. Isaac P. Stryker.

To the mission in Siam;

Mrs. Johnson, wife of Rev. Stephen Johnson.

To the Sandwich Islands mission;

Rev. Daniel Dole and Mrs. Dole, and
Rev. Elias Bond, Jr., and Mrs. Bond.

To the mission to the Oregon Indians;

Rev. J. D. Paris and Mrs. Paris, and
Mr. William H. Rice and Mrs. Rice.

To the mission among the Cherokee Indians;

Miss Hannah Moore.

To the mission among the Choctaws;

Mrs. Olmsted, wife of Mr. Jared Olmsted.

To the mission among the Ojibwas;

Rev. Leonard H. Wheeler and Mrs. Wheeler,
Mr. W. L. James and Mrs. James, and
Miss Abigail Spooner.

Rev. H. A. Homes has returned to the mission in Turkey, Rev. Eli Smith to the mission in Syria, Dr. A. Grant to the mission among the Independent Nestorians, Rev. Stephen Johnson, to the

mission in Siam, and Mr. Jared Olmsted to the Choctaw mission. Thus it appears that there has been an increase, during the year, of fourteen to the number of missionary laborers under the patronage of the Board, though the number actually engaged in the work abroad, at this time, is only one more than reported last year.

AGENTS AND AGENCIES.

At the date of the last Report, the Rev. William Clark had just entered upon his duties as general agent of the Board for the northern district of New England. He has prosecuted the agency during the year without interruption and with much diligence. Besides attending the anniversaries of auxiliaries and the meetings of ecclesiastical bodies, he has visited a large portion of the churches in New Hampshire and Vermont, laying before them the wants of the missions and the plans of the Board, and urging the adoption of the system of contributions by means of associations and collectors in every church, who shall, at a stated season every year, call upon all persons, not known to be unfriendly to the cause, to contribute to its support. In this effort to give greater system and regularity to the action of the friends of missions Mr. Clark has met with encouraging success. The plan has been every where approved, and pastors and leading friends of the cause have pledged themselves to see it faithfully put into operation in many churches where it had never before been introduced. Mr. Clark anticipates a more steady and liberal co-operation with the Board, than heretofore, from this important part of the field whence its resources are drawn. The receipts from this agency for the year that has just closed are somewhat less than those of the preceding year.

In the southern district of New England and the eastern part of New York the Rev. Chauncey Eddy has continued his labors as the general agent of the Board. He has been assisted during the year by the Rev. Orson Cowles. These brethren have given much attention to the revival in the churches of the system of associations and collectors to which reference has just been made. Their labors for this object have been attended with gratifying results, especially in Massachusetts. A large proportion of the churches have made their collections in this way. The number of persons contributing has thus increased, and the amount received from Massachusetts is larger by several thousand dollars than ever before. It is animating to observe the indications of a steady and vigorous growth in missionary zeal and liberality in these favored churches, where the spirit of missions had its earliest developement in this country, and from which the Board has always derived so large a portion of its resources. The proportion of church members who contribute statedly to the missionary cause, and the average amount

of their contributions are greater here than elsewhere among the churches that support the Board, and the increase has been most decided in those portions of this district where it has received in years past the most liberal patronage. There are no indications that the churches which have contributed most largely have been exhausted or impoverished by "freely giving what they have freely received, or that their generous support of foreign missions has diminished their ability and willingness to meet the claims of other benevolent objects at home or abroad. They find, it is believed, a growing satisfaction in consecrating to the service of Christ, for the diffusion of his gospel among the nations, the fruits of diligence, economy, and self-denial, and are prepared to do much more than they are now doing, as this work advances, if its increasing claims are properly set before them. Examples of self-denying devotion to the cause of missions, not unworthy of the primitive age of Christianity, are increasing in number, though still comparatively rare, and there are indications that they will multiply, until the common tone of feeling and standard of effort shall correspond, far more nearly than at present, with the obligations of the church and the wants of the world.

The Rev. F. E. Cannon, the general agent of the Board in northern, central, and western New York, has been aided during the year by the Rev. David Malin. Over a large portion of this district the pecuniary pressure has been more severely felt during the past year, than at any previous period. The ability of the people to contribute to any benevolent object is far less now, than it was five years ago, and the difficulty of raising funds has increased in proportion. In these circumstances, the fact that there has been an increase of receipts from this agency is a decided indication of a growing love to the missionary cause, as well as a testimony to the fidelity and diligence of the agents. Something has been done to give greater system and regularity to the action of the friends of the cause in this district. But the progress made in introducing the system of associations and collectors has been less than in New England, and it will require much time and patient labor to organize the churches generally upon that plan. The agents of the Board, have been instructed to keep this object in view, and to introduce it among the churches as fast as the way seems prepared for it.

The labors of Rev. William M. Hall, the general agent of the Board in New Jersey, Pennsylvania, and Delaware, have been much interrupted during the year by sickness. To this cause and to the derangement of the currency over a large part of this district, it is doubtless owing that the contributions to the Board have been considerably less than those of the previous year. As many of the churches which co-operate with the Board in this district

are sparsely scattered over a wide extent of country, and as very few of them have ever been organized for systematic and steady action in behalf of missions, they depend very much on the annual visits of the agent, to call their attention to the subject and receive their contributions. There is no reason to believe that the deficiency in the receipts from this agency indicates any diminution of love to the cause or confidence in the Board. From the city of Philadelphia the receipts have been larger than ever before. Mr. Hall resigned his agency near the close of the year under review, and received the thanks of the Committee for his faithful and useful labors during nearly five years that he had been connected with the Board. No successor has yet been appointed.

The Rev. James Knox received a temporary appointment in November of last year to visit the churches that co-operate with the Board, along the coast in some of the southern states, and performed the work which he undertook, to the satisfaction of the Committee. He left the agency in March. The receipts from this quarter have been small, compared with those of previous years.

Soon after the last meeting of the Board, the Rev. Harvey Curtis, then of Brandon, Vt., was appointed general agent for the Western States. After some delay, Mr. Curtis accepted the appointment, and set out for Cincinnati, where he arrived in the month of January. Much of his time, since his entrance on the agency, has been necessarily occupied in making himself acquainted with the wide field in which he is to labor, and in other arrangements of a preparatory kind. In the present pecuniary distress, so widely prevalent in the western country, large contributions are not to be expected. But the Committee are happy to state that Mr. Curtis has been received by the friends of the Board there with great cordiality, and has engaged in the duties of the agency with a spirit and energy that encourage the hope that his labors will be eminently beneficial to the cause of missions, and to the churches in that important district. The receipts from this agency are larger than those of last year.

The Michigan agency has been re-united to that of the Western Reserve, of which it was formerly a part; and the whole agency is again committed to the Rev. Harvey Coe, who has labored in the service of the Board for the last seven years. Those who are acquainted with the pecuniary embarrassments of that part of our country, will not be surprised to learn that the contributions to the treasury of the Board, have been much less than in some former years. Regarded as an index of interest in the missionary cause, they were never perhaps more encouraging than now. And the labors of Mr. Coe, though less fruitful in immediate results, than

they have formerly been, have not, it is believed, been less abundant, or less useful.

From the Board of Foreign Missions of the Reformed Dutch Church, the contributions to the treasury of this Board have been somewhat less, during the year under review, than those of the previous year.

The arrangement for securing the more efficient co-operation of the Board of Foreign Missions to the German Reformed Church, referred to in the last Report of the Prudential Committee, has not yet been completed. From that Board a contribution of \$1,000 has been received, and there is reason to anticipate greatly increased activity among our esteemed brethren of that church, for the promotion of the work of missions, as soon as the completion of their present successful effort for the endowment of their literary and theological institutions shall leave them at liberty to give more attention to this subject.

Several of the returned missionaries have rendered highly acceptable and useful aid in the department of agencies during the year.

The work of collecting missionary statistics has been pursued to some extent by the officers and agents of the Board. A mass of information of this kind is accumulating at the Missionary House, of much value in the settlement of important principles connected with the domestic operations of the Board, and for future reference. An abstract of the receipts of the Board for 1840 has been prepared.

PUBLICATIONS.

The circulation of the Missionary Herald has gradually increased during the year. Twenty-four thousand copies of this work are now published monthly, including the edition at Cincinnati.

The first number of a new monthly paper, called The Day-spring, was published in August, and 50,000 copies put into circulation. A communication will be made to the Board, at this meeting, in regard to the character and objects of this paper. Four thousand five hundred copies of the last Annual Report of the Prudential Committee, and an edition of Dr. Beman's sermon at the last annual meeting, have been published and put into circulation.

Of missionary and quarterly papers, 26,000 copies have been printed, and large numbers of them have been distributed.

FINANCES.

It is again the duty of the Committee to report, that the receipts fall short, not only of the amount which, in its deliberate judgment,

the Board has deemed important to give scope and vigor to the present system of missionary operations, but of the limit to which the appropriations have been reduced, when made on the most rigid scale of economy and retrenchment consistent with the preservation of the integrity of the missions. This is the more to be regretted, because that limit, denying to the missions all means of enlargement, becomes every year more and more perplexing and painful to them, just in proportion as the blessing of God, resting on their labors, opens wider fields for sowing the good seed, and presents a riper harvest as the fruit of past toil.

The whole amount of receipts during the year ending July 31, was \$235,189 30, being \$6,501 74 less than the receipts of the previous year. Of this sum, \$20,506 65 was from legacies, being \$8,693 12 more than was received from the same source last year.

The whole amount of expenditures for the same period was \$268,914 79, exceeding those of the previous year by \$22,313 42, and exceeding the receipts by \$33,725 49. To this excess add the debt at the commencement of the year, \$24,083 42, and there was a balance against the treasury on the 31st July, 1841, of \$57,808 91.

In explanation of the increased expenditure of the last year, the Committee remark that it is owing, partly to the increased number of missionaries who have been sent out; partly to extraordinary expenses incurred by missions whose operations have been interrupted and their members forced to leave their homes for a season by the ravages of war; and partly to unexpected occurrences in the progress of some of the missions, which have compelled them, either to transcend the limits that had been fixed for their expenses, or to forego opportunities of usefulness and disregard providential indications and openings which they felt themselves bound to improve.

But how shall these growing expenses be met? The Committee feel that this is a serious question.

If all the missions are sustained, the expenditures of the year upon which we have entered must exceed those of the year which has just closed. The alternative that is presented to the Board and its patrons for their present decision and action, is, a large increase of receipts into the treasury, or a retrograde movement in the missionary work, involving the breaking up of missions and the recall of missionaries from their fields of labor among the heathen. The debt ought by no means to be permitted to accumulate. Yet, on the present plan of operations, and at the present rate of receipts, it will swell to one hundred thousand dollars before the next meeting of the Board.

The Committee are but the agents of the Board and of the churches in conducting the missions; and in the performance of

their duties they have been guided by the instructions of the Board, asked and received from year to year. They entreat the Board and its patrons and friends to look distinctly at the question, What shall now be done?

Shall the operations of the Board be reduced, no matter at what cost to the missionaries and the perishing millions to whom they minister, till its expenses are brought within the limits of its present income? Can the servants of Christ permit this? Will it be pleasing to Him? Will it be in accordance with his command, or with the movements of his providence or of his Spirit in the unevangelized world, or with the hopes which his promises inspire? No! We cannot go back. From the borders of the land of promise God's ancient people turned back, and they met his frown and a dishonored grave in the desert.

Such a course would be unwise, if regarded simply in its bearing on the pecuniary interests of the Board. It might give temporary relief, but at the expense of permanent prosperity. Every retrograde movement would weaken the hold of the Board on the consciences and hearts of the Christian community, and blunt the edge of every appeal for a prayerful and generous support. It is only as the Board "devises liberal things," and occupies an elevated and commanding position in the Lord's work, that its voice will be heard when it calls upon his people "to come up to his help against the mighty."

We must go forward; and we may advance in cheerful reliance on Him who beckons us onward. The growing wants of the missions are the index of growing prosperity. It is because God smiles upon their work, that our missionary brethren ask so earnestly for the means of extension and enlargement. And will he not smile upon the Board and the churches in their prayerful purpose and believing efforts to respond to their calls?

There is ample ability in the churches that patronize the Board, to sustain all the missions, and supply the means of their steady enlargement. An average annual contribution of one dollar from each communicant, with the donations that now come in from other sources, would meet all our present wants.

It is an encouraging fact that the number of persons who contribute to the funds of the Board constantly increases. It has been greater during the last year than ever before. It is probably twice as great now, as it was in 1836. It is encouraging to note a regular increase in the collections made at the monthly concert of prayer for missions, and in the number of juvenile societies and of missionary associations in Sabbath schools. The progress made in some parts of the country in introducing the plan of systematic contributions by collectors, repeatedly recommended by the Board,

and its happy results have been already mentioned. Let this plan be adopted and thoroughly executed in all the churches, and there will be no lack of seasonable supplies to the treasury, and no need of special appeals. And it may be done this year. If the 3,500 corporate and honorary members of the Board, or the 3,000 pastors of churches that patronize the Board, will give their cordial and active co-operation in this work, it will be done, and at the next annual meeting of the Board it may be our privilege to report that the debt is liquidated, and the missions are relieved.

The following sums have been received during the year, from those sister institutions, whose generous co-operation with the Board has been so often acknowledged in years past.

From the American Bible Society,	\$17,850
From the American Tract Society,	12,000
	<hr/>
Total,	\$29,850

Foreign Department.

MISSIONS, STATIONS, MISSIONARIES, ASSISTANT MISSIONARIES, AND NATIVE HELPERS.

A F R I C A .

MISSION TO THE ZULUS IN SOUTH AFRICA.

UMLAZI, near Port Natal.—Aldin Grout, *Missionary*; Newton Adams, *Physician*; Mrs. Grout, and Mrs. Adams.

BOER'S ENCAMPMENT.—Daniel Lindley, *Missionary*, and Mrs. Lindley.

In this country.—George Champion, *Missionary*, and Mrs. Champion.

(2 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

MISSION TO THE GREBOS IN WEST AFRICA.

FAIR HOPE, at Cape Palmas.—John Leighton Wilson, *Missionary*; Benjamin Van Rensselaer James, *Printer*; Mrs. Wilson and Mrs. James.—Four native and five emigrant American helpers.

FISHTOWN, ten miles west of Fair Hope.—Alexander E. Wilson, M. D., *Missionary*, and Mrs. Wilson.—One native and two emigrant American helpers.

(2 stations; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 12 helpers;—total, 18.)

E U R O P E .

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

AREOPOLIS, on the most southern promontory of the Peloponnesus.—George W. Leyburn, *Missionary*, and Mrs. Leyburn.—Three native helpers.

In this country.—Samuel R. Houston, *Missionary*.

(2 stations; 4 missionaries, 3 female assistant missionaries, and 3 native helpers;—total, 10.)

A S I A .

MISSION TO TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries*; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Five native helpers.

BROOSA.—Benjamin Schneider and Henry A. Homes, *Missionaries*; Mrs. Schneider and Mrs. Homes.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schauffler, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, and Mrs. Hamlin.—Five native helpers.

TREBIZOND.—Thomas P. Johnston, *Missionary*, and Mrs. Johnston.—One native helper.

ERZERROOM.—William C. Jackson and Josiah Peabody, *Missionaries*; Mrs. Jackson and Mrs. Peabody.—One native helper.

LARNICA, on the island of Cyprus.—Daniel Ladd and James L. Thompson, *Missionaries*; Mrs. Ladd.

In this country.—Philander O. Powers, *Missionary*; Homan Hallock, *Printer*; Mrs. Powers, Mrs. Hallock and Mrs. Pease.

(6 stations; 16 missionaries, 1 printer, 16 female assistant missionaries, and 12 native helpers;—total, 45.)

MISSION TO SYRIA.

BEYROOT.—Eli Smith, William M. Thomson, Nathaniel A. Keyes, and Leander Thomson, *Missionaries*; George C. Hurter, *Printer*; Mrs. Smith, Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thomson, Mrs. Hurter, and Miss Betsey Tilden, *Teacher*.—Two native helpers.

JERUSALEM.—George B. Whiting and Charles S. Sherman, *Missionaries*; Mrs. Whiting and Mrs. Sherman.—One native helper.

DEIR EL KAMER, among the Druzes.—Samuel Wolcott, *Missionary*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Wolcott.

ALEPPO.—Isaac R. Beadle, *Missionary*, and Mrs. Beadle.

In this country.—Isaac Bird and John F. Lanneau, *Missionaries*; Mrs. Bird.

(4 stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 3 native helpers;—total, 26.)

MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Justin Perkins, Albert L. Holladay, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Eight native helpers.

(1 station; 5 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 8 native helpers;—total, 18.)

MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale and Colby C. Mitchell, *Missionaries*; Asahel Grant, M. D., *Physician*; Mrs. Hinsdale and Mrs. Mitchell.

(2 missionaries, 1 physician, and 2 female assistant missionaries;—total, 5.)

MISSION TO THE PERSIAN MOHAMMEDANS.

TABREEZ.—James L. Merrick, *Missionary*, and Mrs. Merrick.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

MISSION TO THE MAHRATTAS IN WESTERN INDIA.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Elijah A. Webster, *Printer*; Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AHMEDNUGGER.—Henry Ballantine, Ebenezer Burgess, and Ozro French, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Burgess, Mrs. French, Mrs. Abbott, and Miss Cynthia Farrar, *Teacher*.—Three native helpers.

JALNA.—Sendol B. Munger, *Missionary*, and Mrs. Munger.—One native helper.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(4 stations; 7 missionaries, 1 teacher, 1 printer, 10 female assistant missionaries, and 4 native helpers;—total, 23.)

MADRAS MISSION, IN SOUTHERN INDIA.

ROYAPOORUM, a northern suburb of Madras.—Miron Winslow, *Missionary*, and Mrs. Winslow.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.—One native helper.

BLACK TOWN, where the Printing-office is.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

(3 stations; 2 missionaries—one a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

MADURA MISSION, IN SOUTHERN INDIA.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Thirteen native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—Robert O. Dwight and John J. Lawrence, *Missionaries*; Mrs. Dwight and Mrs. Lawrence.—One native preacher, and ten native helpers.

TERUPUVANUM, twelve miles southeast of Madura.—Nathaniel M. Crane, *Missionary*, and Mrs. Crane.—Four native helpers.

SEVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Three native helpers.

TERUMUNGALUM, twelve miles southwest of Madura.—Clarendon F. Muzzy and William Tracy, *Missionaries*; Mrs. Muzzy and Mrs. Tracy.—Seven native helpers.

(5 stations; 8 missionaries, 1 physician, 9 female assistant missionaries, 1 native preacher, and 37 native helpers;—total, 56.)

CEYLON MISSION.

TILLIPALLY.—James Read Eckard, *Missionary*, and Mrs. Eckard.—Eleven native helpers.

BATTICOTTA.—Henry R. Hoisington and Richard Cope, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Two native preachers, and sixteen native helpers.

ODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Spaulding, and Miss Eliza Agnew, *Teacher*.—Eight native helpers.

MANEPY.—Samuel Hutchings, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Hutchings and Mrs. Minor.—Five native helpers.

PANDITERIPO.—(Vacant.)—Four native helpers.

CHAVAGACHERRY.—(Vacant.)—One native preacher, and two native helpers.

VARANY.—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Three native assistants.

In this country.—Benjamin C. Meigs, *Missionary*; Mrs. Meigs, and Miss Sarah F. Brown, *Teacher*.

Three OUT-STATIONS, with three native helpers.

(7 stations and 3 out-stations; 7 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, 3 native preachers, and 52 native helpers;—total, 75.)

MISSION TO SIAM.

BANGKOK, the seat of government, TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Johnson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, Mrs. Benham, and Miss Mary E. Pierce, *Teacher*.

(2 stations; 7 missionaries, 9 female assistant missionaries;—total, 16.)

MISSION TO CHINA.

MACAO.—Elijah C. Bridgman, D. D. and David Abeel, *Missionaries*; Samuel Wells Williams, *Printer*.

In this country.—Peter Parker, M. D., *Missionary*, and Mrs. Parker.

(1 station; 3 missionaries—one of them a physician, 1 printer, and 1 female assistant missionary;—total, 5.)

INDIAN ARCHIPELAGO.

MISSION TO SINGAPORE.

SINGAPORE.—Dyer Ball, M. D., *Missionary*; Alfred North, *Printer*; Mrs. Ball and Mrs. North.—One native helper.

In this country.—Ira Tracy, Joseph S. Travelli, and George W. Wood, *Missionaries*; Mrs. Tracy and Mrs. Travelli.

(1 station; 4 missionaries—one of them a physician, 1 printer, 4 female assistant missionaries, and 1 native helper;—total, 10.)

MISSION TO BORNEO.

SAMBAS.—Elihu Doty and William J. Pohlman, *Missionaries*; Mrs. Doty and Mrs. Pohlman.

PONTIANAK.—Elbert Nevius and William Youngblood, *Missionaries*; Mrs. Nevius, Mrs. Youngblood, and Miss Azuba C. Condit, *Teacher*.

BATAVIA, a temporary station, on the island of Java.—Frederick B. Thomson, William T. Van Doren, and Isaac P. Stryker, *Missionaries*; Mrs. Thomson and Mrs. Van Doren.

(3 stations; 7 missionaries, and 3 female assistant missionaries;—total, 15.)

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, *Missionaries*; Mrs. Forbes and Mrs. Ives.

WAIMEA.—Lorenzo Lyons, *Missionary*, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Isaac Bliss, *Missionary*, and Mrs. Bliss.

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorrin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Mrs. Andrews, Mrs. Clark, and Mrs. Dibble.

WAILUKU.—Jonathan S. Green, *Missionary*; Edmund Bailey, *Teacher*; Mrs. Green and Mrs. Bailey.—Miss Maria C. Ogden, *Teacher*.

HANA.—Daniel T. Conde, *Missionary*, and Mrs. Conde.

ISLAND OF MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary*; Bethuel Munn, *Teacher*; Mrs. Hitchcock and Mrs. Munn.—Miss Lydia Brown, *Teacher*.

ISLAND OF OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries*; Gerrit P. Judd, M. D., *Physician*; Levi Chamberlain and Samuel N. Castle, *Secular Superintendents*; Amos S. Cooke and Horton O. Knapp, *Teachers*; Edwin O. Hall and Edmund H. Rogers, *Printers*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

EWA.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

WAIALUA.—John S. Emerson, *Missionary*; Edwin Locke, *Teacher*; Mrs. Emerson and Mrs. Locke.

KANEOHE.—Benjamin W. Parker, *Missionary*, and Mrs. Parker.—Miss Marcia M. Smith, *Teacher*.

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOLOA.—Peter J. Gulick, *Missionary*, and Mrs. Gulick.

WAIOLI.—William P. Alexander, *Missionary*; Edward Johnson, *Teacher*; Mrs. Alexander and Mrs. Johnson.

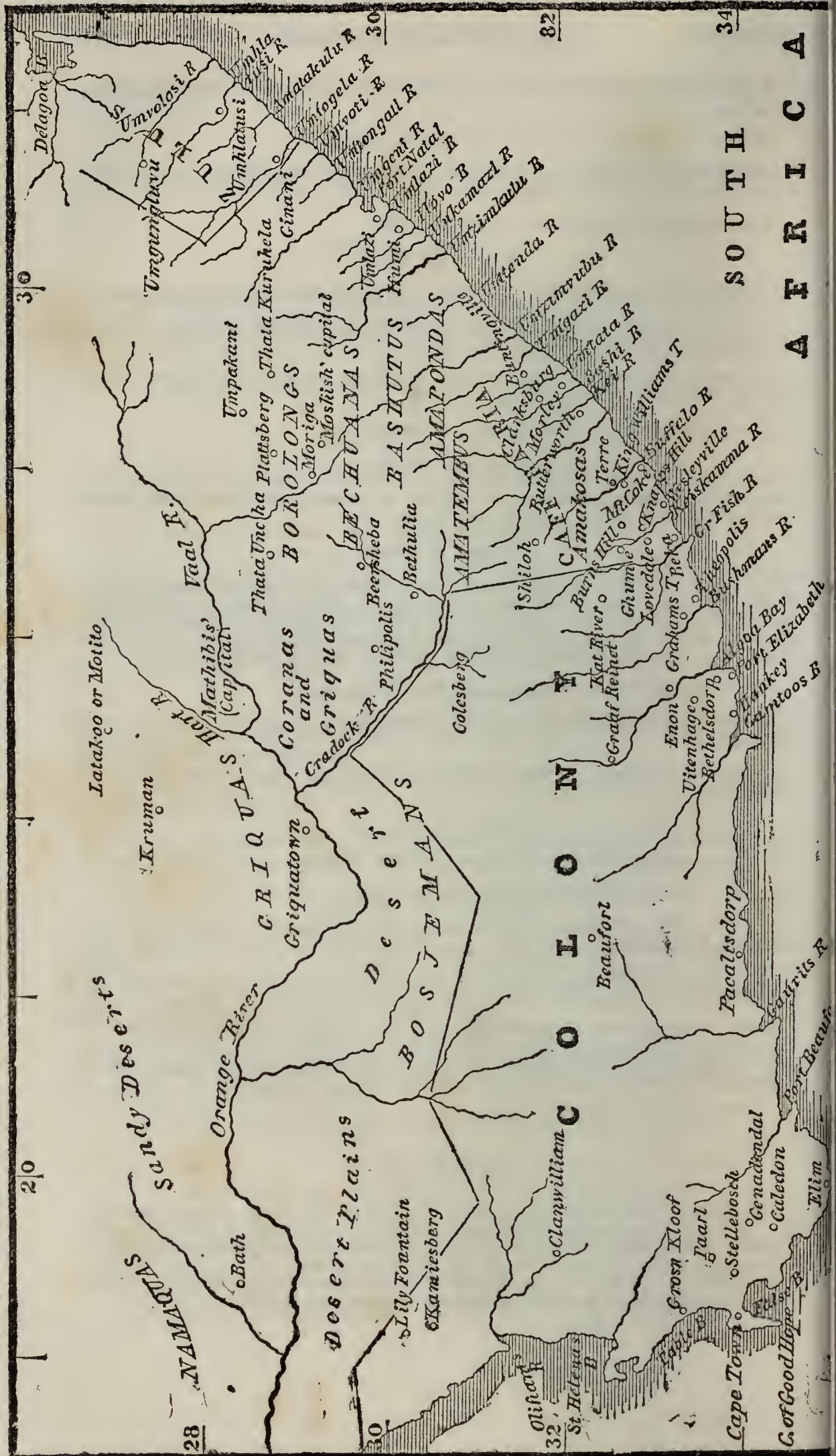
On their way to the Islands.—Daniel Dole and Elias Bond, *Missionaries*; Mrs. Dole and Mrs. Bond.

In this country.—Hiram Bingham, *Missionary*; Mrs. Bingham and Mrs. Thurston.

(17 stations; 25 missionaries—one a physician, 2 physicians, 2 secular superintendents, 7 teachers, 2 printers, 1 bookbinder, and 40 female assistant missionaries;—total, 79.)

SUMMARY.

The number of missions in this department is 17; of stations 61; of ordained missionaries 113, five of whom are also physicians; of physicians 7; of teachers 8; of secular superintendents 2; of printers 11; of bookbinders 1; of female helpers married and unmarried 139;—making a total of laborers beyond sea from this country, of 283. To these add 4 native preachers, and 135 other native helpers, and the number of laborers, who are employed and supported by the Board in the missions beyond sea, is 422.



AFRICA.

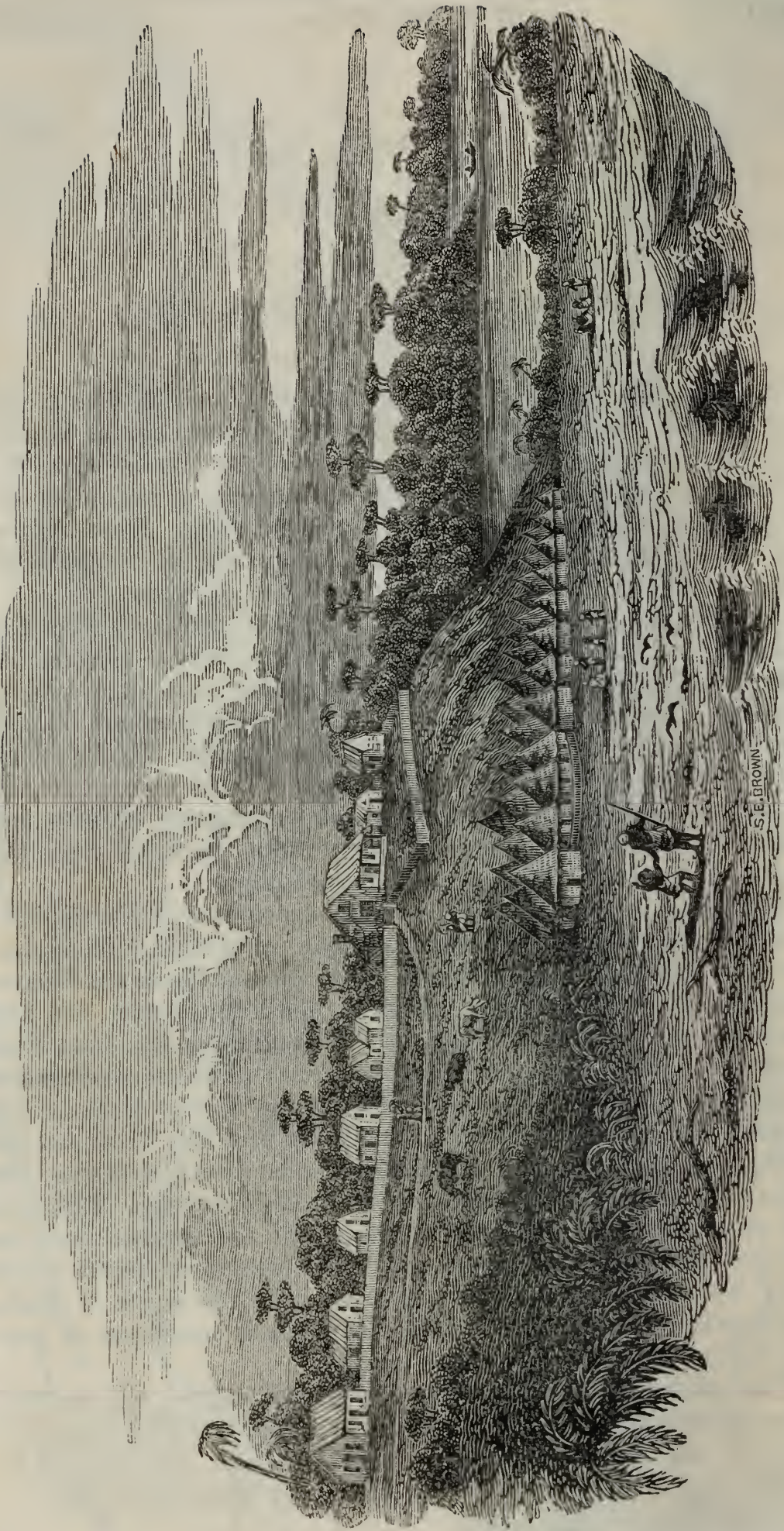
MISSION TO THE ZULUS IN SOUTH AFRICA.

Mr. and Mrs. Grout arrived at Port Natal June 30, 1840, only one hundred and sixteen days after their embarkation at Boston. From that time up to the commencement of the present year, Mr. Grout was seeking an opportunity to commence a station in the proper Zulu country, beyond the Umtogela river. Doct. Adams was to reside at Umlazi, and Mr. Lindley was to prosecute his labors among the Boers, as mentioned in the last report.

The congregation at Umlazi on the Sabbath numbers about five hundred, and the greater portion of these are wont to assemble an hour before worship for bible-class and sabbath school instruction. More than two hundred children attend the sabbath school. There is a day-school through the week, of forty pupils. The children are instructed in their own language; except that a few, intended for helpers in the mission, are taken into the mission families and taught the English language. A congregation, six miles from the station, is regularly addressed on the Sabbath.

Mr. Grout was invited in October to accompany a Dutch delegation to the residence of Umpandi, the reigning chief of the Zulus. On their way they passed Ginani, where Messrs. Grout and Champion formerly resided. The buildings had been burnt, and the place was now solitary. They found Umpandi ten days from Port Natal, near where Dingaan had his residence while the missionaries were in his country. The chief offered every facility in his power for establishing a mission among his people, and Mr. Grout, on his return to Port Natal, made application to the Dutch Volksraad for permission to settle as a missionary in the Zulu country. This was not granted until, at the commencement of the present year, he renewed the application in person. The fulness of the rivers would delay his removal beyond the Umtogela until the month of April. The health of both Mr. and Mrs. Champion is insufficient to permit their return at present to the mission.

The political state of the country is not yet settled, and the propriety of continuing the mission is somewhat questionable, especially as there are English missionary societies which are believed to stand ready to occupy the ground, should the Board retire from it.



S. E. BROWN.

FAIR HOPE.

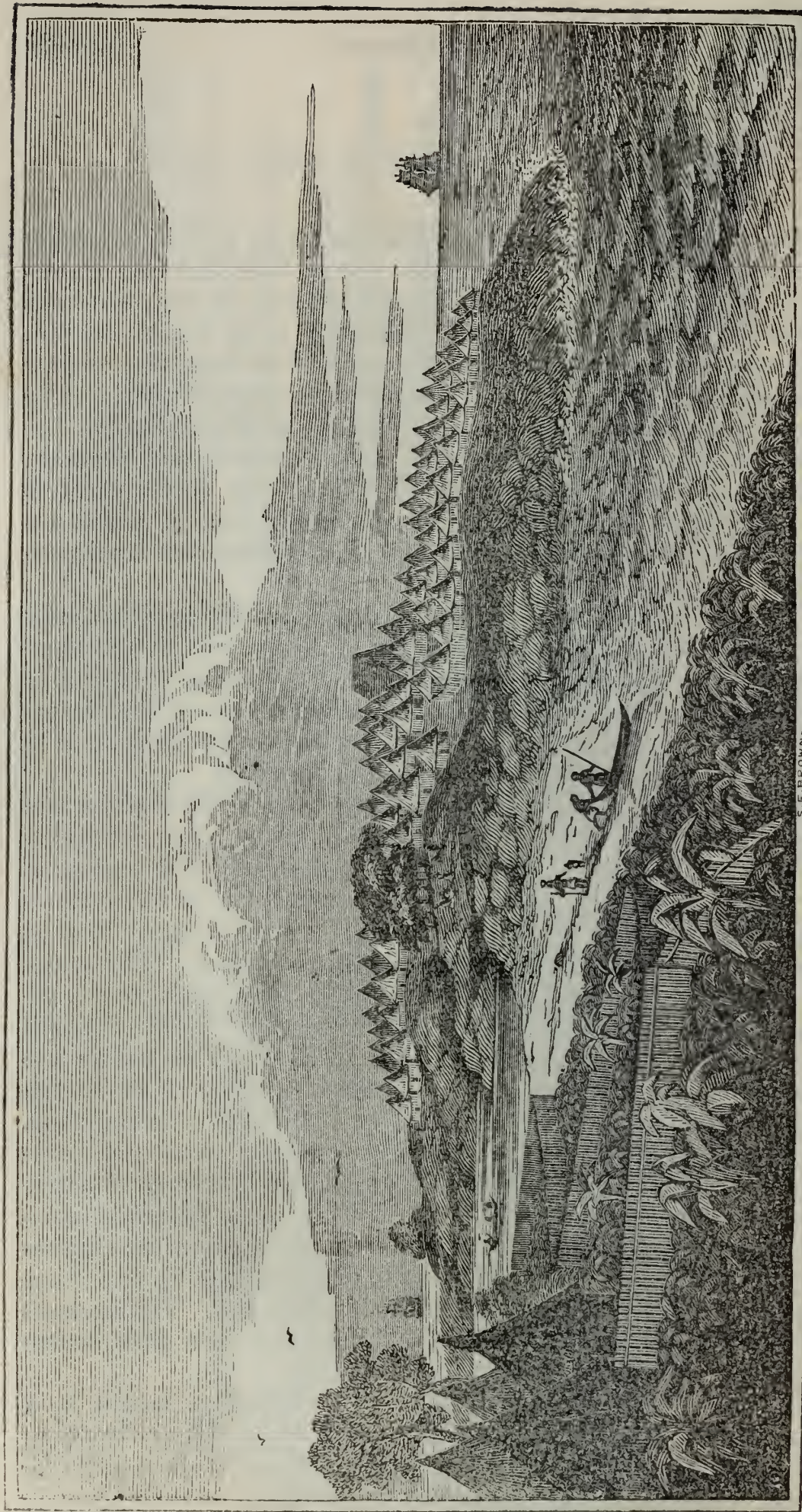
MISSION TO THE GREBOS, IN WEST AFRICA.

Doct. and Mrs. Wilson established themselves in Fishtown early in September. The town contains two or three thousand inhabitants, and has a beautiful and healthful situation on the sea-shore. It has an excellent landing, and is subject to no foreign control. Fishtown is ten or twelve miles west of Fair Hope, the original and principal station. There are three out-stations; viz. Rocktown, intermediate between Cape Palmas and Fishtown, Middletown, half-way between Rocktown and Fishtown, and Sarekeh, twelve miles in the interior. Doct. Wilson was accompanied to his new station by assistants, male and female, two of whom are from the seminary. Engraved views of Fair Hope and Rocktown are here inserted.

The first school among the Grebo people, which could properly be called a day-school, was organized at Fishtown. It is characteristic of savage ignorance to suppose that a weighty obligation is conferred by giving up their children to be taught. The Grebos have this impression, but it is gradually wearing away. It is necessary to give a small premium to the parents.

Rocktown has a larger native community than either of the two principal stations. Here there is a day-school, and occasional preaching; the teacher is a colored American. The teacher at Sarekeh is a native youth from the seminary. He has fifteen pupils, all of whom are provided with food by their parents. Young and inexperienced as he is, his influence is considerable. His house, at morning and evening prayers, is often filled with people, attracted chiefly, however, by their love of singing. On the Sabbath he conducts a school and a religious meeting. The people are pleased with bible stories, and the rehearsal of the story of Joseph and of others of kindred nature has become pastime among them. It is stated as a fact, that the practice of praying morning and evening is more or less prevalent at this place, and indeed in all native communities around where the gospel has been preached, even where there is no manifest desire to conform to any other requirement of the word of God. One man at Sarekeh has for some time shewn a decided concern for the salvation of his soul. The teacher's wife, who is also from the seminary, is regarded as a pious, active christian.

At Fair Hope there is a night-school for children, taught by a pupil of the seminary, and containing fifteen or twenty children; and both at Fair Hope and Fishtown there are night-schools for adults, made up of men who promise to be useful to their countrymen. There are sabbath-schools at all the stations and out-stations.



S. E. BROWN.

ROCKTOWN.

The seminary at Fair Hope has fifty-four pupils;—thirty-nine males and fifteen females. One class will have finished the course of study at the end of the present year, and will then be qualified to become efficient teachers; but with the amount of funds at the disposal of the mission, it will probably be impossible to give them all employment. The conduct and usefulness of the six pupils now employed as teachers, inspire high hopes with respect to those who are in a course of preparatory study.

The entire number of pupils is about one hundred and twenty-five. “Their instruction,” say the missionaries, “is mainly of a religious character, and is designed, as its chief end, to lead them to Jesus Christ as the Savior of the world.” The number of pupils could be quadrupled, but for the want of funds.

There is stated preaching at six places, though not to large congregations. At Fair Hope there is one sermon in English on the Sabbath, for the benefit of the members of the mission and the more advanced pupils in the seminary; otherwise the preaching is in Grebo.

The number of church members is twenty-three, of whom twelve are natives. Religious knowledge is increasing among the people. Many of them have discarded altogether their greegrees. This is thought to be true of one-third of the influential men. The influence of the feteish men is obviously diminishing. They are often treated with disrespect. It being the general belief that if they fall or are thrown into sea-water, they will lose their satanic power, eight of them, at one of the out-stations, were cast by the people, with unprecedented daring and loud exultation, into the surf. The country rejoiced in this act, and every feteish man whose conduct did not accord with the popular taste, was threatened with similar treatment. But it cannot be said that the gospel has actual possession of all the ground which is thus lost by superstition. The missionaries are sometimes exceedingly discouraged in view of the apathy of the people on the subject of religion, and feel constrained to rely more and more on the grace of God.

The printing executed during the year was as follows ; viz.

<i>In Grebo:—</i>	<i>Pages.</i>	<i>Size.</i>	<i>No. of copies.</i>	<i>Whole No. pages,</i>
Dictionary, Grebo and English, Part I, } complete, - - - }	14	8vo.	2,000	28,000
Ten Commandments, - - - - -	21	8vo.	2,000	42,000
History of the Bible, Vol. I, - - - -	124	16mo.	2,000	248,000
Do. do. Vol. II, - - - - -	60	16mo.	2,000	120,000
Child's Book, - - - - -	12	16mo.	2,000	24,000
Life of Christ, - - - - -	150	16mo.	2,000	300,000
Third Reading Book, - - - - -	28	16mo.	2,000	56,000
Rules of the Seminary, - - - - -	12		400	4,800
Life of Esther, - - - - -	12	16mo.	2,000	24,000
Saucywood, (Gidu), - - - - -	10	16mo.	2,000	20,000
Hymn-book, (enlarged,) - - - - -	40	16mo.	2,000	80,000
Total,	483		20,400	946,800

	<i>Pages.</i>	<i>Size.</i>	<i>No. of copies.</i>	<i>Whole No. pages.</i>
<i>In Bassa:—</i>				
Spelling-book, - - - - -	29	8vo.	1,000	29,000
Hymn-book, - - - - -	12	16mo.	400	4,800
Total,	41		1,400	33,800
<i>In English, for the use of the Seminary:—</i>				
First Reading-Book, - - - - -	16	8vo.	2,000	32,000
Second Reading-Book, - - - - -	16	8vo.	1,000	16,000
Total,	32		3,000	48,000

The grand totals are 556 pages of distinct subject-matter, 24,800 copies, and 1,028,600 pages in the whole. The amount of printing from the commencement of the mission, is 1,875,132 pages.

The language is supposed to be as copious as most other barbarous and uncultivated dialects. The difficulty of reducing such a language to any fixed standard of orthography, and in settling its grammatical construction, is of course great.

The need of more laborers is very sensibly felt in this mission. On this subject the missionaries must be allowed to speak for themselves, and their earnest calls are commended to the prayerful attention of the Board and the christian community.

“We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ, and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

“And there is another consideration too, connected with the operations and prospects of this mission, which frequently awakens in our hearts the most serious anxiety. If one of our little band should be removed by death, we should inevitably be compelled to abandon ground already occupied, and our plans, as now pursued, would be entirely deranged.

“But the want of an additional reinforcement for this station is but a small item, a mere fraction, in comparison with the great wants of Central and Western Africa. That part of the coast adjoining to this, and commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas and extending to the distance of four hundred miles, embraces an immense population. The number of inhabitants along this part of the coast, inclusive of such as would be rendered accessible to the missionary by means of the various rivers which intersect it, would probably exceed one million. This part of the coast is healthful and has never at any time, except to a very limited degree, been disturbed by the slave-trade; and the consequence is that the people, as a general thing, are comparatively harmless and inoffensive in their intercourse with white men, and are enterprising and industrious compared with other parts of Africa, while the whole of the country is immensely populous. The towns bordering on this part of the coast are some of the most populous on the

sea-shore of Western Africa; and if we may judge of the industry, enterprise, and wealth of the inhabitants by the amount of their exports in ivory, gold-dust, and palm oil, there is no part of the coast which excels them in these particulars. And of this country, so interesting in itself and so inviting to missionary enterprise, it may be said, we believe with the utmost truth, that its soil has never yet been trod by the foot even of one solitary missionary.

“The vast and powerful kingdoms of Central Africa are about to be laid open to missionary enterprise under circumstances of a peculiarly interesting character. We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more solid and lasting good to the miserable inhabitants of Africa, than the fact, that one of the greatest christian nations on earth should, at this moment, be engaged in laying open the heart of Africa, heretofore almost entirely closed up, and inviting the heralds of the cross to co-operate with her in disseminating education, civilization, and religion among her benighted inhabitants. If the event is not hailed with the most enthusiastic gratitude on the part of the christian church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, especially at the outset, for the prosecution of his undertaking.

“The field thus to be laid open will afford ample scope for uninterrupted and most extended efforts to every missionary association in existence. We are aware of measures already commenced by three different missionary associations to occupy some part of this vast and interesting country. And may we not expect the American Board to direct some of her energies to this quarter of the world?

“Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. One or two to strengthen this mission, three to found a new station on the Ivory Coast, and at least three for the country bordering on the Niger. We specify this number, not because we think it all or half or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land, but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin. Diversified and magnificent as are the various schemes which have already been and which are soon to be put in operation for the redemption of Africa, we seriously fear that millions of the present and the following generations must perish in their superstition and heathenism.

“We are aware that many of our brethren in America are restrained from coming to Africa from a dread of its pestilential climate. We have only a summary remark to make on this point. We believe that the dangers of the climate to foreigners are greatly exaggerated in the minds of many, and that many who are prevented from coming here by this feeling, would, were they here only a few months, regard the matter in a new light, and would find, as a general thing, they would be able, with the blessing of God, to perform as much labor and do as much good, perhaps, as in any other part of the world. No difficulty has been experienced in Great Britain in procuring white men to man four steam-boats destined, during the year, to explore the Niger; and cannot two or three missionaries be induced to follow them to examine the country for themselves? Merchants can locate themselves upon almost any part of the coast for the purpose of accumulating riches; will not the mission-

ary take his place by the side of the merchant for the purpose of communicating to the inhabitants the infinitely greater riches of the gospel of Jesus Christ?

“The opinion is entertained in some parts of America that northern men are not constitutionally suited to the country, and this opinion probably originated in Africa. But experience, so far as it goes, shows that such is not the case, and that northern men become acclimated as soon, and with as little danger, as those from the more southern sections of the country.”

EUROPE.

MISSION TO GREECE.

Of all the branches of the oriental church, the Greek seems to be the most difficult to engraft with an evangelical faith and influence. This may be owing, in part, to the character and position of the Greek mind. It may be, too, that the Greek church possesses more than the others of the exclusive sectarian spirit of its neighbor, the Romish church. Indeed, it goes so far as to anathematize, in the services of its annual festival of “Orthodoxy,” all those who refuse adoration to the saints, or obeisance to their pictures, with all who pay them merely feigned homage, and all who regard the Lord’s Supper as merely figurative and symbolical, and all who deny subjection to the decrees of the first seven general councils. Every one falling under these anathemas, she regards as excluded from the christian church, and will not admit them to the communion without re-baptism, and she forbids their intermarriage with her members. Such is the relation in which the Greek church stands to all the protestant sects of Christians, without exception. The effect of this should be to silence every vain dispute, as to which of the protestant churches can labor most usefully in the field. But if the question were urged, it would seem to be those sects, whichever they may be, that put the least stress upon forms, and at the same time, with most of the meekness, gentleness, and love of Christ, are most single in their endeavors to fix attention upon the fundamental principles of the gospel. It should be added, as another probable hindrance in affecting the Greek mind, that there are many reasons to induce the Russian empire, which symbolizes in its faith with the Greek church, to exert an anti-reforming influence; and there can be no doubt that it does exert such an influence, both in Greece and at Constantinople.

Notwithstanding these things, the spirit of religious inquiry exists in the kingdom, and in some of the best minds; and in repeated instances it has declared itself with great boldness through the press. At present, owing perhaps to the developements in relation to the Philorthodox Society mentioned in the last Report, enlightened and

liberal principles on the subject of education appear to have unwonted influence in the administration of the government. The government is becoming more liberal and enlightened; and it may be questioned whether it will be found possible to build up a religious despotism in Greece. The Greeks may be in more immediate danger of infidelity, and the demoralizing influences thence arising.

The self-denying labors of the two brethren at Areopolis are regarded with great favor by the people of Mane, who are a brave and free people, and have long been accustomed in their rocky defences to think and act for themselves. They set a higher value on knowledge, than is common with men in their circumstances. There are two schools at this station; one Lancasterian, the other a high school. Each of these sustained an examination of two days about the first of April, and the result was highly creditable to both teachers and pupils. The religious influence of these schools must be considerable, though there have not yet been any decided instances of conversion. Barnes's 'Notes on the Gospel of Matthew' have been translated for the use of the schools. The high-school needs to be put on a more liberal basis, and there should also be a school for females. The average attendance at the Lancasterian school is about one hundred, and at the high-school thirty-two. Three hundred and fifty-six have enjoyed the benefit of the other school since its foundation. The principal of the high-school was in a school at Athens when young, that was under the care of Dr. King, and he was afterwards sent by the Greek government to the university of Leipsic, in protestant Germany, where he remained some years. He gives great satisfaction to his employers. Mr. Houston, with the approbation of the Committee, is now for a few months in this country.

Mr. Benjamin is making himself useful through the press. He has printed the 'Youth's Book of Natural Theology,' and also a little book called 'Scripture Stories,' translated by Mrs. Benjamin. The amount of printing at Athens for the mission during the year, was 18,000 copies, and 2,880,000 pages. The number of pages from the beginning, is 4,709,500. The 'History of Jonah,' the 'Child's Book on Repentance,' the 'Child's Book of the Soul,' Part II, and 'Gurney on the Sabbath,' have been translated, and are ready for the press; and 'Wilberforce's Practical View' is in a process of translation. A society exists in Greece called the 'Education Society,' composed of literary men in the kingdom, whose primary object it is to provide a juvenile literature. In the attainment of this object our missionary brethren have very justly been recognized by the Society as fellow-laborers, and it has given its name and sanction to some of their books. These are strictly

religious books, publications of the American Tract Society, and printed with its appropriations. Mr. Perdicaris, the consul of the United States, is an active member of the Education Society, and is besides the cordial friend and supporter of our brethren.

Dr. King continues to give instruction to his exegetical class, the same that has been heretofore spoken of as a class in theology. He also preaches as usual, and occasionally extends his labors to the prisons of the city. He is employed in a variety of ways, but always with the single object of commending Christ and him crucified to the hearts and consciences of men; and there can be no reasonable doubt but his residence in Greece is exerting an important influence on the nation, even though he can yet number but few souls among the converts through his ministry.

In the autumn of last year, Mr. Benjamin made a tour into northern Greece, in company with Mr. Perdicaris. He found the people hospitable, industrious, and enterprising. Schools had been established, however, only in the larger towns, and many of these were in a miserable condition. The school-houses were often unfit for this use, and there was a great deficiency of school-books, and too evident want of that interest in the thorough education of the children which would lead parents to the sacrifices and expenditures necessary to obtain it. Religion seemed to be in a state of decay, being supported by four or five distinct classes of religionists, only one of which, and that not the most numerous, were at the same time its sincere friends and tolerably informed as to its spiritual nature and true value. The mass of the people in the interior towns and villages are strict in the external observances of their religion, but are not otherwise affected by it in their lives. Were no influences from without to act upon them, they might continue their cold formalities for ages to come, as their fathers did for ages past. But they are coming under powerful influences from various quarters, though generally of such a nature as to afford little pleasure to the christian philanthropist. Unless the Spirit of the Lord shall lift up a standard, the deism and licentiousness which threaten Greece will meet with no adequate opposition. What the country needs above all things is an educated, pious priesthood, which shall preach the gospel in the churches from Sabbath to Sabbath. This necessity is beginning to be felt, especially at Athens, where the demoralizing influences are greater than elsewhere. It is true that three preachers were appointed two or three years ago for the kingdom, and these have occasionally preached a sermon in different parts; but excepting these, and the regular preaching of Dr. King at Athens, probably not a sermon was preached in the Greek language during that period, until the last spring. Then four young men, who had gone through the regular course of classical and the-

ological study, were directed to preach in the churches in Athens. Their discourses appear to have been scriptural, free from allusion to the delusive and injurious usages of their church, and in some good degree direct and pungent, so as to affect the hearts of the hearers. This appears like an era in that church and nation; but it is only the commencement of a work which from its nature must require time; and it will never be carried forward to a successful issue without a visitation from on high, which should engage the prayers of all who desire the revival of pure and undefiled religion in the East.

ASIA.

MISSION TO TURKEY.

SMYRNA.—The printing establishment for the mission is at this place. The printing for the year 1840, was as follows; viz:

	<i>Size.</i>	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No. pages.</i>
<i>In Armenian:</i>				
Magazine, in monthly numbers,	4to.	196	18,000	294,000
Covers for do.	4to.	48		19,200
Four Broad sheets,		4	4,000	4,000
New Testament, in part,	12mo.	156	5,000	780,000
Sermon for the Whole World,	12mo.	16	2,000	32,000
Dwight on the Claims of Papacy,	16mo.	77	1,000	77,000
Mother at Home,	16mo.	292	3,000	876,000
Book of Psalms,	16mo.	253	1,000	256,000
Total,		1,047	34,000	2,340,200

<i>In Armeno-Turkish;</i>				
Old Testament, continued, viz.				
Leviticus and Deuteronomy,	12mo.	344	5,000	1,720,000
Joshua and Esther,	12mo.	716	3,000	2,148,000
Total,		1,060	8,000	3,868,000

<i>In Modern Greek:</i>				
Magazine, in monthly numbers,	4to.	196	24,000	392,000
Covers for do.	4to.	48		67,200
Broad sheet, Rev. ch. II and III,		1	500	500
do. Ten Commandments, and Mark vii, 1-23,	4to.	2	1,000	1,000
Lytleton's St. Paul, (2d edition, finished,)	8vo.	48	3,000	144,000
Greek Reader, (2d edition, enlarged,)	12mo.	308	3,000	924,000
Infant School Manual, in part,	12mo.	60	1,000	60,000
Whiting on Self-Examination,	16mo.	48	4,000	192,000
Total,		711	36,500	1,780,700

The totals for the year are 2,818 pages of distinct subject matter, 78,500 copies, and 7,988,900 pages in the whole; or more than double the amount of the year 1839. The printing from the beginning, is 43,500,260 pages.

The Armeno-Turkish Pentateuch is generally acceptable among the people. Armeno-Turkish is the Turkish language written or printed in the Armenian letter. The Armenian monthly magazine is becoming more known since the persecution terminated. The Greek magazine continues to increase in popularity. Mr. Adger expected to complete in the spring his revision of Zohrab's modern Armenian version of the New Testament. It is to be printed at the expense of the British and Foreign Bible Society. Mr. Riggs had in press, early in the present year, in modern Greek, a dialogue on the new heart, and an infant school manual ; another work on the difficulties of infidelity ready for the press ; and a volume on sacred geography and antiquities in preparation.

It is to be numbered among the auspicious signs that a patriotic Armenian of Trieste, but a native of Smyrna, has established a printing press at the latter place for the benefit of his nation, and has commenced a newspaper of a highly respectable character in the modern tongue.

The leading object of this station being the preparation of books, there is of course less to relate in the other departments. It enters into the wishes of the brethren and the plans of the Committee to have more time devoted to direct personal labors among the people. Labors of this kind are reported by each of the brethren. Mr. Riggs says that a considerable number of Jews in Smyrna have privately professed their belief that Jesus is the Christ, the hope of Israel and salvation of the world. Mr. Van Lennep has spent some part of the year at Broosa and Constantinople, chiefly for the purpose of learning the Turkish language. The school he had commenced near Smyrna, and of which mention was made in the last Report, was broken up by one of the severest of domestic afflictions—the death of Mrs. Van Lennep on the 12th of September. Her disease was an organic affection of the heart. Her christian experience in the near approach of death, threw an interest over her last days.

BROOSA.—The obstacles to the preaching of the gospel have been so great and so continued, that it became a question whether the preachers ought not to go elsewhere, and the Committee had instructed the mission to consider this question. But just then there began to be indications of the presence of the Holy Spirit. Mr. and Mrs. Powers had been constrained to remove to Constantinople on account of the protracted and dangerous illness of the latter, which subsequently made it necessary for her to come to this country. Mr. Schneider began soon after not only to have many calls for books, which had been increasing since August of last year, but to have hearers to whom he could preach the gospel. Though

few were present at any one time, new persons came almost every Sabbath, and were often deeply affected by the truth. In January two or three persons gave very pleasing evidence of a change of heart, and a number of others were in a serious and inquiring state of mind; and this state of things seemed to be gradually extending.

As in the last year, the station got printing done at Athens in Greco-Turkish; viz. the 'Child's Book on the Soul,' and one tract of sixty-six pages, and one of sixty pages, each 2,000 copies; making 524,000 pages printed during the year, and 908,000 in the two past years. The books distributed during the year were 349, and tracts 268, some to neighboring villages. An Armenian wrote to his friend in Broosa from Cassaba, twelve hours distant, asking him to procure for him a copy of the 'History of Joseph,' even if it should be necessary to have it copied for him in manuscript at his expense.

Mr. Schneider communicates some interesting facts respecting that new power, which has been introduced of late years into Turkey,—the periodical press. He speaks of Greek newspapers.

"They are doing an immense work in rousing the Greek mind to thought and inquiry. Especially is their influence seen in Turkey, where they have begun to be circulated more recently. A goodly number of them are now published. In many of them, free and full discussions are carried on respecting reform in the church in various particulars. Editors and newspaper writers do not hesitate to expose before the public and to condemn the misconduct of their ecclesiastics in the severest terms. The freedom with which they speak on these points is truly wonderful. This boldness, instead of diminishing, is rapidly on the increase, under the new regulations of the Turkish government. The people have not been accustomed to such things. It is altogether new to them. They have been looking on, at first, rather in silence; but seeing that these attacks on the clergy have brought no bad consequences on their authors, they are encouraged to think for themselves, and to express their opinions freely. This result cannot be otherwise than favorable."

CONSTANTINOPLE.—Mr. Schaffner is still at Vienna, printing the Hebrew-Spanish Old Testament. His family expenses are paid by the Board, but the printing is at the charge of the American Bible Society. Mr. Homes sailed from Boston, on his return with his wife, on the 27th of April, in the barque Catharine, and arrived at Smyrna on the 17th of June.

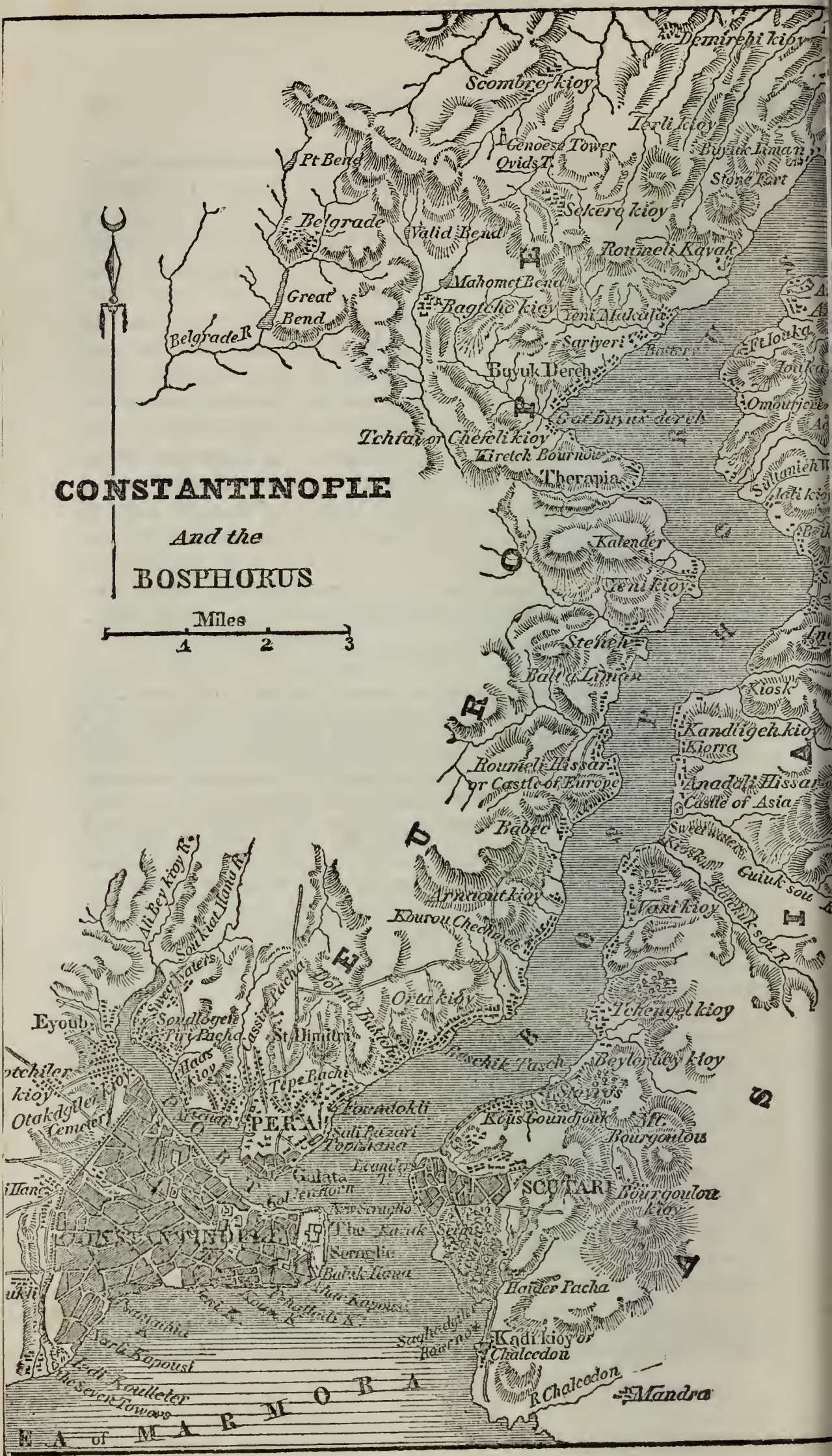
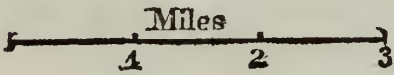
The persecuting patriarch of the Armenians found it necessary to resign the insignia of his office, and Stephen, the former patriarch, has been chosen in his place. Under date of Nov. 9th, Mr. Dwight says,—

"He was first chosen by a large majority of the votes of the principal bankers, and yesterday at an immense popular assembly in the patriarchal



CONSTANTINOPL

And the
BOSPHORUS



church, it was proposed to cast lots to see whether the choice would be confirmed in that way, and behold, the lot fell upon the same individual. To-day a messenger has been despatched to Nicomedia, where he at present resides, to inform him of the choice of the nation, and invite him to return. If he consents to take upon him again this office, it will give great joy to all the enlightened portion of the Armenians. We cannot but regard this choice as a special interposition of Providence. 'The lot is cast into the lap, but the whole disposing thereof is of the Lord.'"

Again, under date of December 17th,—

"I have had more missionary intercourse with the Armenians during the last three or four months, than ever before, during the same length of time, since I have been in Constantinople. The Lord be praised for all the good he is bringing out of the late persecution. The restoration of the former patriarch is regarded by all classes as a triumph of evangelical truth. He is called by some the evangelical patriarch, and by others the American patriarch; and some even go so far as to assert that he was brought back by the influence of the American ambassador, which story, ridiculous as it is, shows what are the opinions of the people in regard to the disposition of the present patriarch towards evangelical religion. Nor do they in this instance mistake, for we have the best reasons for believing that he is a truly enlightened man. He occupies a very trying and difficult situation, and we pray that the Lord may give him grace that he may be found faithful."

In the wonderful providence and grace of God, persecution may be over-ruled for good. It no doubt is so over-ruled sometimes, and probably has been in the present case. But generally it is a great evil. It utterly destroys much good. It paralyzes men's minds, and puts out the light of truth. A few illustrations in proof of this will be quoted. The first is furnished by Mr. Dwight.

"We receive more calls; and many, who, a few months ago, would not have dared to be known to have any thing to do with us, now accost us in the streets and publicly invite us to sit with them in their shops or other places of public resort. Still they will not come to us for formal religious services. During the last year I have had a public service in Armenian twice every week. It is an expository exercise, with prayer, all in the Armenian language. I have tried to induce the Armenians to attend, hoping that it would by and by become a regular preaching service in every sense of the term. But my efforts have hitherto been all in vain. From ten to twelve individuals in all have attended it, though in no instance has that number been present at one time. So great is the fear of those who do attend, that if a stranger is likely to be present they will not come. They are afraid of one another, and afraid even of their own shadows. If we tell them it ought not to be so, they will say, 'If you will protect us from the fury of our patriarch,* we will not fear.' I cannot communicate to you how deeply I am tried in regard to this thing. If I knew any method by which the people could be induced to come to such a service as the one in question, I would surely adopt it. But if in spite of all our efforts they are afraid to come to us, what can we do? I feel, for one, that we must wait, hoping for a change of circumstances; and in the mean time be active in trying to do the people good in every way in our power. If they will not come to us, we must go to them. Many will not receive us, but others will; and we must enter every open door before we can reasonably expect God will open for us those that are closed."

* Referring to the former Patriarch.

Mr. Schneider writes thus from Broosa, respecting the effects of persecution.

“It has closed our schools; it has twice gathered and publicly consumed many of our books, not excepting even the word of God; it has misrepresented our character and our object, attributing to us the basest of motives; it has publicly, by ecclesiastical letters and documents emanating from the highest church authorities, denounced us as heretics and infidels, intending to undermine the true orthodox faith of the people; it has forbid them on the pain of excommunication, prison, and banishment, to hold intercourse with us, to receive or read any of our books, or to aid or favor us in any of our work; and many of those who have shown themselves to be favorable to our designs, it has harassed to such a degree, as seriously to affect their comfort, and even their livelihood. The political power which it has had in its hands it has unsparingly used in deterring the natives from approaching us, and such of them as could not be moved by other means, although very desirous of cultivating our acquaintance and of being under our influence and instruction, have not been able to disregard these unequivocal threats of worldly power. Not satisfied with this, the opposition long had in contemplation and seriously determined to effect the breaking up of our mission; and so far were the efforts successful, that an order had actually been issued by the Turkish government, that one of our mission families should no longer reside here.

“Now it is easy to perceive that the influence of this great array of opposition against our cause must have had a very unfavorable effect on the minds of the people for a season. The influence of the mission has been much circumscribed.

“Had we been permitted to move on uninterruptedly in our work, the schools which we had commenced, and most of which had continued a long time in operation, would probably now exist, and others would have been added, and thus a great and good work would have been done among the rising generation. We should have done more by way of public preaching. The word of God would have been more widely circulated; more of our books of various kinds would have been read, and we should have had more direct intercourse with the people, and could have done more in directly bringing before their minds the saving truths of the gospel.”

Mr. Powers, while at Constantinople on account of the sickness of Mrs. Powers, writes on the same subject—

“Here let me remark that the churches at home seem not to have imbibed any very serious or abiding impressions respecting the persecutions we have had to encounter, and the obstacles we have had to contend with. The reasons are obvious.

“In the first place, the facts themselves have never been given to the christian public. I have myself been left a prisoner at large in my own house, no native Christian whatever, high or low, would come near me; my wife being sick at the time, I was obliged to be nurse, cook, and groom. At different times our books have been collected and burnt. Our schools have been broken up, and some of our teachers, on account of their connection with us, have been left to all but starvation. Our doors have been watched, and comers and goers have been reported to the priesthood. Again and again efforts have been made to thrust us from our houses, and so far were these efforts successful, that Mr. Schneider has been driven from the Greek quarter of the city, and it required the mediation and most vigorous agency of more than one consul to procure for him a lodging-place any where within its limits. Nor have these persecutions in their direct and immediate conse-

quences been of a day's continuance merely. They have continued months and sometimes the greatest part of the year. During the last season of this sort, one of our earliest and most tried friends, one with whom I had spent weeks in reading the Bible and in explaining it to him, one of the first men in his nation, who lived too but the second door from us, did not enter our house for more than eight months. If our personal friends will do this, what may be expected of the uninterested multitude. At such times we may indeed preach, but the idea of having a native audience is out of the question."

But this picture is not without some rays of light, as is evident from the following extracts.

February 14th, 1840. To-day I had six intelligent promising young men at my Armenian meeting. They seem interested in the study of the sacred Scriptures, and I pray the Lord to open their hearts by his Spirit and cause them truly to walk in his way. This Armenian meeting, which I now have twice a week, although small, is quite interesting to me, and I hope profitable to others. Eight different individuals have attended at different times, though six is the largest number present at any one meeting. Before the young men had gone away, B. F. called for the first time since his return from banishment. He seems to have been greatly benefitted bodily by his exile, and I think also spiritually. He says that H. and himself were very kindly treated by the bishop of C. The Armenians in that city speak only Turkish."—*Mr. Dwight.*

"26. Another visit to-day from B. F., one of the exiled ones. As to worldly wealth, he had nothing of the kind to lose. Our prayer is that he may derive great spiritual advantage, like thousands and hundreds of thousands who have suffered before him. He has a good acquaintance with the Scriptures, and his conversation to-day was edifying. He has been round to see all his acquaintance and christian friends, spending a day with this and a week with that; and he says that, instead of any one reproaching him for his adherence to the truth, all express sympathy for him, and indignation against his persecutors."—*Mr. Goodell.*

"28. B. F. was present at my Bible exposition, and remaining after the others had gone, he related to me some of the circumstances of his banishment. Soon after they arrived, many of the people came to see them, and very naturally asked, 'Why have you been banished?' The exiles replied, 'Because they say we are protestants.'—People. 'Protestant! what is that?'—Exiles. 'A protestant is one who receives only the word of God, and has no other standard of faith and practice. He merely does according to the directions of Christ.'—People. 'If that be so, then we are protestants also. We know no other teacher but Christ.'—B. F. says, that he found many Armenians in other parts of Asia Minor, who were in like manner enlightened.

"Before his banishment, this man was a teacher here, whose school was supplied in part by ourselves; and he has now the prospect of being permitted to resume his former employment."—*Mr. Dwight.*

"*March 24.* Had an interesting conversation with a christian brother, who had been to see his friends in Hass Koy. They kept him, he said, several days at N. Aga's, and would not let him come away. D. K., the godly-minded priest, was there; and he 'was full of faith and of the Holy Ghost,' being 'in nothing terrified by his adversaries.' He said he only regretted there were such wicked men in his nation. As for himself, he was ready to suffer again for Christ. He and N. Aga are desirous we should immediately prepare a grammar and dictionary in the modern Armenian tongue, (of which they will bear the expense,) for the use of female schools. Oh let all our

hearts unite in the prayer, 'Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity.'—*Mr. Dwight.*

Religious persecution is not a thing to be rejoiced in; it should be deprecated earnestly and without ceasing at the throne of grace.

In December Mr. Dwight was holding three meetings a week with the more serious and inquiring Armenians, and had more encouragement and hope than at any former time during his residence at Constantinople. The priest who had left his church in Nicomedia, was residing in the metropolis and doing the work of an evangelist in primitive style, going from house to house and speaking of the things of the kingdom of God. Books were sold at Constantinople during the last year to the amount of \$300; but he thought the number would be more than doubled the current year. Books were received with eagerness at Adrianople. The same is true in respect to places in the interior of Asia Minor. And the good effect of these books was also seen. Messrs. Dwight and Hamlin found a grey-bearded old man at Nicomedia, who said his mind was first enlightened by reading the 'Light of the Soul,' as Mr. Whiting's tract on self-examination is called. They had a long and interesting conversation with him in his garden one evening, with other like-minded Armenians. Books sent from Nicomedia to Ada Bazaar, in the neighborhood, had been the means of planting the truth there, from whence it was spreading into the villages in the vicinity. A handbill containing the ten commandments had occasioned considerable excitement, the people reading for the first time, in intelligible language, "Thou shalt not make unto thee any graven image," etc. At Constantinople Mr. Dwight's tract on 'the false claims of the Pope' has been known to be copied out in manuscript by one who was desirous of possessing it.

Mr. Goodell has advanced in his translation of the Old Testament into Armeno-Turkish as far as the book of Jeremiah, and in the printing as far as the book of Job. His translation of the New Testament has long been in print. He says with respect to this his principal work hitherto,—

"As multitudes can read the Armeno-Turkish, and very many thousands among them can read nothing else, the translation of the Bible into this language is imperiously demanded. It was urged upon me by Mr. Fisk, one of your first missionaries to Palestine. I have had my eye on it ever since. Providence has furnished me with the means, and I spare no pains or labor to have it as perfect as possible, otherwise I might have completed it long ago. It is not a version, or a revision of a former translation, for no such ever existed, though the Reports of the Board have sometimes spoken of it in that way. I have been assisted by Kieffer's Turkish Bible, and still more by Mr. Leèves' Greco-Turkish one, and have made use of all other helps within my reach. The whole shape of the translation is taken fresh from the Hebrew,

and in some instances I spend more time in the examination of a single passage, than I should feel justified in employing on a whole chapter, if I were throwing it out upon a starving population, who had never yet tasted this bread of life.

“One great advantage not yet mentioned, which I hope from this translation, is, that it may render it less difficult, at some future time, to bring back their ancient Armenian Scriptures to the original Hebrew, from which they have more or less widely departed. It is preparing the way for this in so far as it makes them familiar with a translation professedly of this character. I am happy to inform you that the Pentateuch is already, to some extent, in the hands of those for whose benefit it was designed, and that it meets with favor and acceptance. Indeed, (except in one instance, where copies were returned through one individual’s denouncing them as a Smyrna publication,) I hear of no objection or opposition to it from any quarter; and my heart feels encouraged to hope and pray that it ‘may have free course, run and be glorified.’”

The station has three free schools, containing sixty-eight pupils, all except six females. Last autumn it was decided that Mr. Hamlin should open a small boarding-school, principally for Armenian youth, at Bebek, a small village about seven miles above Constantinople, on the European side of the Bosphorus. Urging the projected school on the attention of the Committee, Mr. Hamlin says,—

“In considering this subject we pray you to remember that this is the only high school for the whole Armenian nation; that we are in a position now where we must attempt great things or accomplish nothing; and above all, that God has peculiarly blessed the young men of Constantinople. Sarkis and Muggerditch at Smyrna, Arestages at Trebizond, and Takoon at Erzeroom, all of them able helpers, and some of them of the highest promise, are all from Constantinople. We have around us a most interesting class of young men, firmly attached to the mission and thirsting for knowledge in both religious and secular things, which thirst you alone can quench. And those brethren in Nicomedia, who are rich only in faith, are looking to us to educate their sons for usefulness and heaven. In Constantinople some interesting young merchants, who have just commenced business, are waiting for us to say when we will receive them, and they will close their shops that they may come and gather the richer treasures of knowledge. A young man of high family was about leaving the country, but on hearing of this projected boarding-school, he preferred the means of education at such a school, with all its dangers, to freedom and ignorance in a foreign land.”

The papists have built a college, with a fine house and splendid garden, in the same village. They have another college at Galata, using the former in winter, and the latter in summer. They have also a female boarding-school, and many day-schools, and are pushing forward their system with much vigor. They remember, no doubt, their former experience of the power of this agency in the hands of the Jesuits.

The Committee have understood recently, that the mission is prepared to recommend that Mr. Hamlin remove, with his infant

seminary, to Smyrna; but the reasons have not yet been fully reported.

A few extracts from the communications of the missionaries will close the Report concerning this station.

"*September 4.* Received a call from two Armenians, who came expressly to make some inquiries in regard to the sacred Scriptures. The number of my Armenian visitors is constantly increasing, and generally speaking, they come for the avowed purpose of religious inquiry and conversation. This is not the only evidence we have that the state of feeling here among this class of people is becoming changed, and that men are fast losing their fears excited by the late violent measures of the patriarch, and they are forgetting, or becoming careless of the anathemas, which he has threatened against all who have any intercourse with us. I have more than once lately been accosted in the streets by Armenians, who, a short time since, would not have dared openly to say a word to any of us. Indeed I can hardly walk through the bazars of the city without being greeted cordially and in the most public manner by some of the Armenians, and invited to sit for the purposes of conversation."—*Mr. Dwight.*

"*August 26, 1840.* Priest — called. He was lately requested, as is customary, to go to the house of a widow for the purpose of confessing herself and her daughters. At such times the priest is always expected, after confession, to prescribe some penance and give some spiritual advice. Our priest, on this occasion, asked these females if they are in the habit of praying together. They replied no, but when they prayed they did it by themselves. He told them that henceforth they must not only pray by themselves but also together every day. He then inquired if they possessed a copy of the sacred Scriptures? to which they replied in the affirmative, and brought him the New Testament in ancient Armenian, which is an unintelligible language to the great mass of the people. 'Very good,' said the priest, 'but can you understand this when you read it?' They replied in the negative. 'Then,' said he, 'you must procure the New Testament in the modern dialect, for it is useless to read what you do not understand; and you must read at least a half a chapter each day.' They then commissioned the priest to procure for them two or three copies of the New Testament in the vulgar tongue. The same priest called upon a family where he had repeatedly been before, one of the male members of which and some of the females have become considerably enlightened. The lady of the house, with whom the priest now conversed freely and openly in regard to some of the great truths of the gospel, was filled with wonder and joy, and exclaimed, 'Why have you never told me these things before?' The priest replied that she was not before prepared to receive them. If you give meat to a baby, said he, you will very likely kill it. It must be fed for a long time with milk, and after that, with more solid substances. If I had talked to you one year ago as I have to-day, your prejudices would have led you to oppose me, rather than listen to me with candor. Now you can hear me with pleasure and with profit."—*Mr. Dwight.*

"*July 21, 1840.* Rabbi S., who desires to leave the country with his wife in order to receive christian baptism, told me to-day that he was in the habit of meeting with some forty of his own synagogue every Lord's day for reading the prophecies and prayers. Do not these, with some hundreds of other Jews in this great city, seem to be preparing for the year, the month, the day, the hour, which seems fast coming on, when they can publicly profess the Messiah in the presence of their brethren? Great events are evidently at hand. 'The whole creation' here seems waiting for the manifestation of the sons of God."—*Mr. Goodell.*

"*May 31, 1840.* The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the christian governments to sustain them, yet at every turn they fall lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of christian Europe, who feel fully competent to settle all the quarrels and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes in spite of all their fostering care. Let politicians know that whatever they may do or say, God's everlasting counsel shall stand, and that he will do all his pleasure. He maketh foolish the wisdom of this world. How unsearchable are his judgments, and his ways past finding out!"—*Mr. Goodell.*

"*May 4, 1841.* It is my sober conviction that the truth of God has now such powerful hold on the minds of so many, that no opposition or persecution can prevent it from fully triumphing. The last persecution has been evidently over-ruled for great good, and the enlightened Armenians were never in a better state to bear persecution than at this moment."—*Mr. Dwight.*

TREBIZOND.—The encouraging appearances mentioned in the last Report have increased in interest, leaving no doubt of the presence of the blessed Spirit. Mr. Johnston's meetings for preaching and prayer in Turkish, are attended constantly by from five to fourteen hearers, some of whom seem to listen with deep interest. The Armenian bishop is opposed, but three of the most intelligent and influential priests are so enlightened as to reject from their creed every dogma which they cannot find supported by the word of God, and the same is true of a considerable number of the laity. The attention of several has been awakened to these calls of the gospel. The teacher mentioned in the last Report has since died.

ERZEROOM.—The city is six miles in circumference, and compactly built. The people have much of the rough, mountain character. Ignorance and superstition have strong hold on the minds of men. "Works of merit," says Mr. Jackson, "vain traditions, and saint-worship, and rigid fasts, and other superstitious rites and customs, and a dead Christianity, are here no matters of theory. Nor do they appear to have grown old and ready to vanish away. In them rests the hopes of the people for eternal life; and when salvation is supposed to be attained so easily, the man of sin is left to reign, as he truly does here, in all the vigor of manhood." Intemperance is exceedingly prevalent, and the kindred vices. Indeed, as the last year drew near its close, the mind of the missionary was evidently drawn to the contemplation of more promising portions of the field. But in the first month of the present year, he began to entertain more hope of seeing a door of usefulness opened among the inhabitants of Erzeroom.

The Rev. Josiah Peabody and wife, destined to this station, sailed from Boston in the bark *Catharine*, Capt. Gardiner, on the 27th of April. The Committee have heard of their arrival at Smyrna.

LARNICA.—Mrs. Pease arrived at Boston, with her two children, in the bark *Kazan*, April 25th. The number of books distributed the past year is 4,170, making the whole number from the beginning, 20,289. Fifty-nine numbers of the *Greek Magazine* published at Smyrna, were distributed monthly to subscribers. In the spring of last year, Messrs. Ladd and Thompson made a useful tour to some of the western and northern parts of the island.

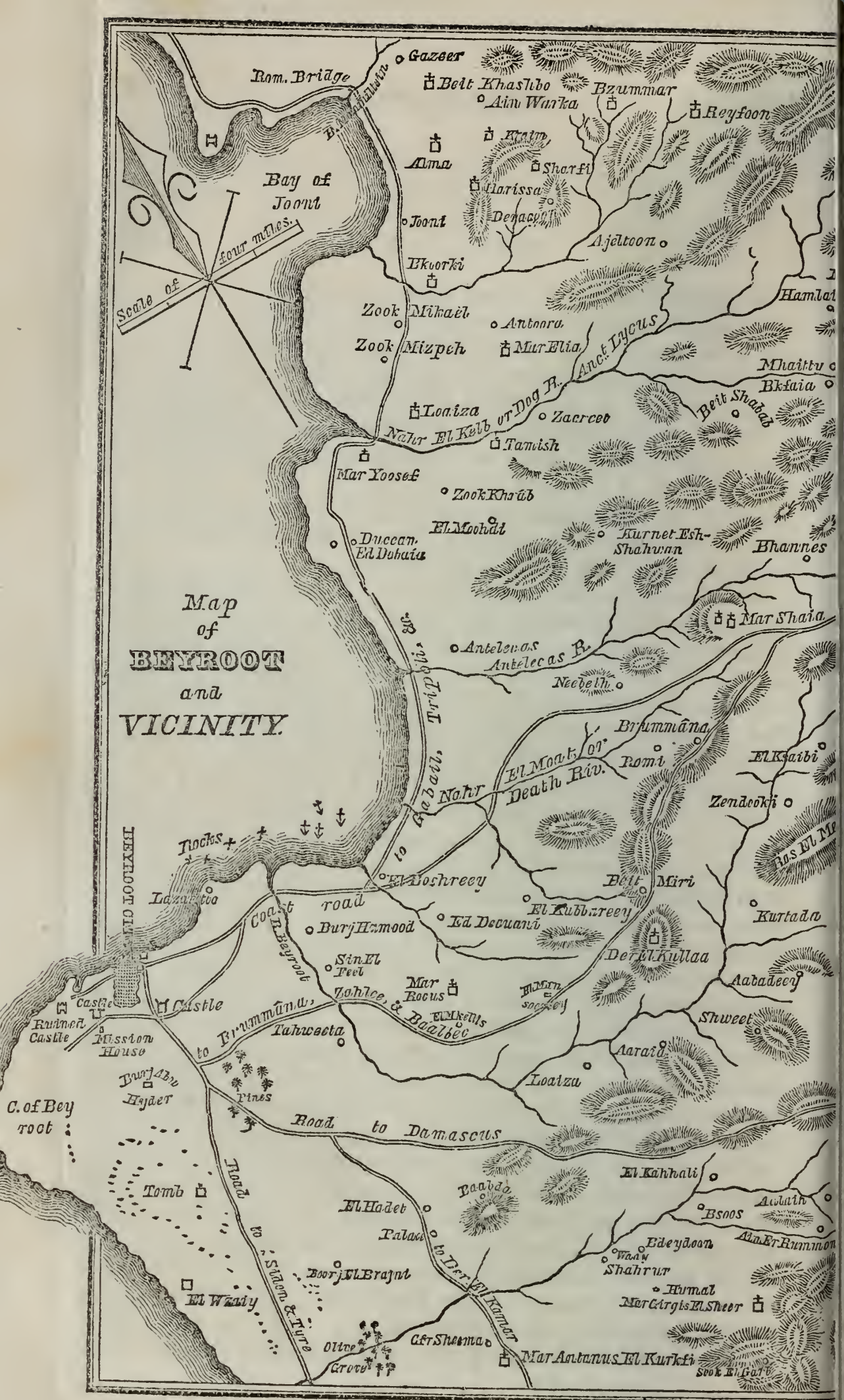
GENERAL REMARKS.—The Committee, under a strong conviction of the importance of greater concentration of influence in this mission, instructed the missionaries to consider the subject at their general meeting, and report. That report has not yet been received, but it is understood that the unusual indications of divine influence at most of the stations, prevented them from recommending the relinquishment of either.

Mr. Temple, writing from Smyrna on the 19th of June, says that he had seen and learned more within a year, indicating the presence of the Spirit of grace, than in the nineteen previous years of his sojourn in that part of the world. Mr. Dwight, writing about the same time, reports the number of converts to evangelical truth at Ada Bazaar, the place already mentioned near Nicomedia, at thirty-five. Mr. Hamlin represents the work of grace as going forward at Nicomedia, but says that the papists are taking advantage of this interest in the Armenian church, and are gaining proselytes. The fact seems to be that the dark, inquiring, dissatisfied mind, if not met by the minister of truth, is there in danger of falling into the cold, iron embrace of the Man of Sin. The papal missions throughout the Levant are experiencing a renovation, and the present number of their adherents enables them to come into contact with numerous points in the native mind. It is to be feared that they are not always scrupulous as to the means employed to excite the jealousies of the people against protestant missionaries. An attempt was made by them, during the present year, to procure the banishment of our missionary brethren from Syria. It is a fact that should not escape the watchful attention of all protestant nations having representations in Turkey, that nearly all the dragomans of foreign ministers near the Turkish court, since the Greek revolution, have been Roman Catholics. Protection by their own governments is all that missionaries ask—the same that is due to merchants and travelers—protection to all missionaries, whether protestant or papist. This is their due.

MISSION TO SYRIA.

Syria has been in a disturbed state during most of the year now under review, and even its present condition is one of much inquietude and uncertainty. Its principal ports have been subjected to a destructive bombardment, and the country has passed from under the government of Mohammed Ali to that of its old master, the sultan. How all this is designed in the counsels of Infinite Wisdom to affect the cause of truth and righteousness, is yet to be known. The ministers of the great powers of Europe at the Turkish court, appear to be still engaged in their hitherto vain attempts to save the christian population of Syria from the evils to which they are subjected from being under Turkish rule.

Mr. George C. Hurter, a printer, sailed from Boston, with his wife, in the *Emma Isadora*, Jan. 18th. The Committee have heard of his arrival at Beyroot on the 15th of April last, with the improved fount of Arabic type, of which repeated mention has been made in former Reports. The Rev. Eli Smith embarked at Boston in the bark *Catharine*, with his wife, April 27th, and arrived at Beyroot on the 24th of June. Mr. Lanneau and Mr. Hebard have both been obliged to leave the mission for a season,—the former on account of a protracted disease in his eyes, the latter to counteract, if possible, a strong tendency in his constitution to pulmonary affections. Mr. Lanneau is in this country. The Committee have been pained to hear that Mr. Hebard died at Malta, on the 30th of June, when on his way home, as a last resort, for the benefit of his health. This loss must be greatly felt by the mission. Mr. Keyes has charge of the seminary for the present. According to the arrangements of the mission at their last annual meeting, Mr. Wolcott was to reside for a year at Damascus. But in June, the proofs that the whole Druze people were open to the mission became so convincing, that he and Doct. Van Dyck were instructed by their brethren to take up their residence at once at Deir el Kamer, the centre of the Druze power, whither they have gone. Mr. Smith and Mr. W. M. Thomson also spend the summer on the mountains among this people. The circumstances of the case are extraordinary; and should the prospects remain as, in the good providence of God, they are at present, the principal force of the mission will be turned this way. It is in contemplation, if such be the divine pleasure, to erect a seminary for the Druzes in some central position, and open schools in the principal villages, while the way appears to be prepared for preaching the gospel wherever we will. Such



are the providential indications. It surely cannot be that the churches will withhold the funds, with such a call as this.

The war along the coast last autumn suspended for a time the operations of the mission. It was necessary to retire from Beyroot, a part of the brethren going to Jerusalem, a part at a later period to Larnica in Cyprus. The bombardment of Beyroot commenced on the 10th of September. Messrs. Thomson and Wolcott, the only brethren then residing there, had previously found a safe retreat on board the United States corvette *Cyane*, Capt. Latimer, which came thither for the protection of the American residents. They were obliged to leave the property of the mission exposed, as it seemed, to almost certain destruction, and on the 13th of September, in company with the American and British consuls, bore away with their families towards Cyprus, while the work of destruction was still going on at Beyroot. On the 18th they arrived at the port of Larnica, and on the 20th the *Cyane* returned towards Jaffa, to look after the mission families at Jerusalem, should the effects of war be felt there to such a degree as to render their situation dangerous. The kind consideration of Capt. Latimer in all this, is thankfully acknowledged by the Committee.

Meanwhile Divine Providence watched over the printing establishment, the valuable library, the houses, furniture, and other property of the mission, in a remarkable manner. Mr. Wolcott returned to Beyroot on the 10th of October, in order to save what might remain. He thus describes things as he found them.

“There had recently been a fresh bombardment, and Beyroot had a more sorrowful aspect than when we left it. Not one of the foreign residents had yet returned. Our consul alone had just landed, and I found him at his house, but he knew nothing respecting the fate of ours. It was sad to look at the desolation of his own. After ascertaining with great satisfaction, that the magazine below his house, accessible only from the water side and containing most of the effects of Messrs. Beadle and Keyes, had not been broken open, I started for our residences, but was obliged to go by unfrequented paths. The pasha, before leaving the town, had made every preparation for a desperate resistance. Many of the streets were intersected by deep ditches, and obstructed by embankments and barricades. The central parts had not suffered from the cannon; and a number of the inhabitants had remained throughout, and were now testifying their lively joy. As I passed along I was greeted with a smile, and a salutation, and a blessing, from every native that I met. On arriving at the Yacoob gate, which communicates directly with our houses, and finding the guard of the victors drawn up in lines, it was a refreshing thought that those miserable Egyptian soldiers, on whom I had so long in daily passing fixed my weary eyes, were gone forever, and that they and the city were relieved of a mutual curse.

“As I drew near the mission-house, I was encouraged by seeing the American flag, which I had hoisted, still floating over it, and soon met my janissary, who informed me that he had remained through the whole, placing as many thicknesses of stone wall as he could find between himself and the range of the ships, when they fired. He assured me, to my unspeakable relief, that

although the soldiers had encamped in my garden, and the pasha had withdrawn his guards immediately upon our leaving, it had not been pillaged. After showing me a pile of cannon balls which he had picked up on the premises, he proceeded to point out the avenues which some of them had opened through the house. Two, one a sixty-eight pounder, had entered the bed-room, and after piercing the outer wall of solid stone, one had rebounded from the opposite wall into the apartment, and the other had passed through into the court of the house. A third had gone through the kitchen and an adjoining store-room into the garden. A fourth, also a sixty-eight pounder, had penetrated the basement, which is appropriated to the boys' seminary, and lodged in one of the rooms, after forcing a passage through four stone walls, each twelve inches in thickness. Two or three other balls had grazed the house, and two bombs had burst in the yard carrying away the stone gate posts, and the trees and fences around all bore marks of the storm. The furniture in the house was uninjured; not an article, either of Mr. Hebard's or my own, or belonging to the mission, had sustained the least harm. The perforations in the walls, which can easily be closed, were the sole and trifling damage.

"We had trembled for the library on account of the delicate and costly apparatus of the seminary which it contained, and on account of its valuable manuscripts and books, especially the writings of the Christian Fathers, in eighty folio volumes, from which Mr. Bird drew such convincing arguments, and the loss of which to the mission would have been irreparable. But when I entered the room, it wore the same quiet air as when I left it.

"With a grateful heart I now proceeded to Mr. Thomson's house. The wall in front of it had been raised to double its height, and used as a breast-work by the soldiers. The consular janissary had fled, but another native guard whom Mr. Thomson placed in the house had remained. Though much exposed, it had wholly escaped, 'nor had the smell of fire passed on it.' Its basement, which has been converted into a native chapel, was filled with goods which the natives had brought thither for safety, and these and all which it sheltered had lain undisturbed. The situation of this house is perhaps the finest on the cape, and the view from its open court never seemed more delightful.

"My tour was not yet completed, and I accordingly hastened to Mr. Smith's house, recently occupied by Mr. L. Thompson and Doct. Van Dyck. The field around it had been ploughed up by cannon balls, but on entering the inclosure, all traces of war vanished. The beautiful cypresses were still standing there, and the orange and lemon trees were bending beneath their rich load. The janissary had remained, and the house was untouched. The basement of this is used for the printing establishment; and the press, together with the types, which, with no small reason, we had feared would be transmuted into bullets, were unharmed; and all, above and below, had been free from molestation.

"In looking forward to the point where I now stood, in the morning, it had seemed to me inevitable that I should sit down and weep; but I was permitted to look back from it, with a mind unburdened and joyful. The blasts of the tornado had swept harmlessly over us. Such an expectation we had not cherished; there was no earthly basis for it. The vigilance of our guards, who had remained, to my surprise, was doubtless a principal means of our escape; but it would have availed nothing, had not the violence of man been restrained by God. His interposition I gladly recognized, and thought of the declaration, 'He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war from the power of the sword.'"

The two brethren who had gone to Cyprus in the height of the tempest, resumed their residence at Beyroot in August, and Messrs.

Beadle, Keyes, L. Thompson, and Dr. Van Dyck returned thither from Jerusalem the following January. Mr. Beadle proceeded to Aleppo, in April, accompanying the brethren Hinsdale and Mitchell on their way to Mosul. In the current volume of the *Missionary Herald*, the Board will find the journal of a tour into northern Syria, made by Messrs. William M. Thomson, Beadle, and Van Dyck, preparatory to extending the mission into those parts. The advantages of Tripoli, Ladakeea, and Aleppo as missionary stations are there set forth; and there will be found some interesting statements concerning the Ansareea.

The mission has felt greatly the want of more funds. Many opportunities of strengthening the hold of the mission upon the country and people, have consequently been lost. The missionaries say, in their report at the commencement of the present year, that "there is not much danger of forming exaggerated opinions in relation to the openings for missionary enterprise in and around Beyroot." They say—

"Before the troubles commenced we had a very interesting native congregation, rather larger than ever before. We not unfrequently had over an hundred hearers, and the assembly was always solemn and attentive. The tempest of war swept away all things before it. Our poor flock was scattered upon the mountains, fleeing from place to place for the security of life and property. Nor have we yet been able to gather together all the scattered fragments. Several who were once with us have not returned, and the faces of a number we shall never again behold in the flesh. They have been gathered to the vast congregation of the dead. Many new faces, however, are seen at our meetings, and we have abundant reason to thank God and take courage. There is evidently an increasing number of serious persons in the community. We have had a number of applications to be received to the communion of the church and shall probably admit in a short time several, in regard to whose piety we have good hopes. It is a constant source of painful regret that this church has no pastor, who is at liberty to devote himself entirely to its spiritual welfare. The congregation has become abundantly large enough to call for and to task to the utmost the whole time and undivided energies of a pastor. Those who have already united with us suffer greatly for want of sufficient attention, while our number might be greatly enlarged, could proper efforts be made. Innumerable doors are open, where one can be entered. Ten times the amount of family visiting ought to be carried on that is, or can be under present circumstances. Nor will the case be materially altered for the better until there is more than one missionary at the station capable of preaching in the language. On this subject we feel as if it was scarcely possible to speak too earnestly; and so apparently unbounded is this theatre of labor, that we scarcely know how to estimate aright or appreciate fully the cheering prospects held out to this mission."

Owing to the state of the country, only 8,187 books were distributed during the year 1840.

"One thing deserves particular notice. A much larger portion of these books than ever before has been distributed among the Maronites and other papists. Indeed the distributor has spent most of his time among papal villa-

ges, and has not only given them books, but held innumerable discussions with them, for which his singular modesty, patience, and self-possession admirably qualify him. With many of their priests he has had repeated, earnest, and, on his part, affectionate discussions. Nor does harsh treatment either disgust or dishearten him. May we not hope that his humble labors will result in great and lasting good. Very few among papists enjoy so wide a field as he."

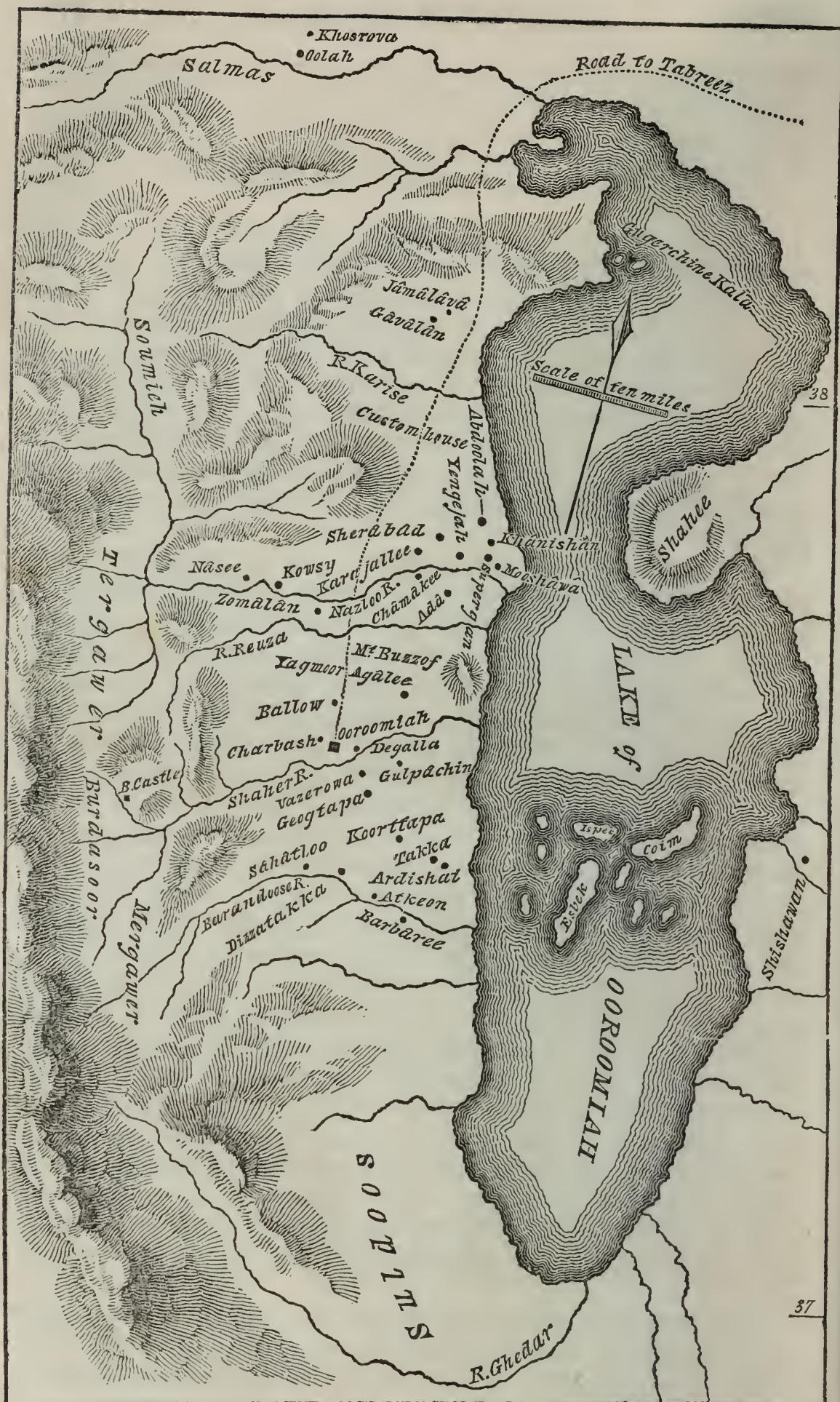
A new school has been commenced at Beyroot, and another among the Druzes on the mountains, numbering thirty-five pupils and taught by a former Druze pupil of the seminary. There are five other schools—one in the city, one at Ras Beyroot, one at Tripoli, and two at Jerusalem,—numbering together about two hundred scholars. The female school was broken up by the political disturbances, and has not been reopened. There are nine female boarding-scholars in different families. The seminary contains forty-four scholars. The demand for dragomans by the British officers and the high wages offered, have drawn away some very promising lads from their studies; though it should be gratefully acknowledged that the conduct of the officers of that nation generally, both towards the mission and the seminary, has been kind and honorable, evincing a desire to mitigate the evils of war, and to enlighten and elevate the people. A good teacher of Arabic literature has been obtained, in a former student and teacher at the Maronite college of Ain Warka, named Butrus el Bistany. Another young man almost equally promising and from the same institution, has connected himself with our mission. Both appear to be entirely evangelical in sentiment. If animated by the same spirit with the martyr Asaad Shidiak, who was also from the college of Ain Warka, and whose noble confession awakened such an interest in our churches some fourteen years ago, they will prove a blessing to the villages of Lebanon. Perhaps these young men were the immediate occasion of the formal complaint made some months since by the Maronite patriarch to the Porte against certain Americans residing in the parts about Lebanon, as if they were disturbing the peace of the people. Whether any influence from high official stations near the Porte was exerted to give weight to this complaint, does not appear; but the Turkish government, without inquiry, addressed a note to our minister at Constantinople, requesting him to take measures to have those Americans removed from the country; declaring that if they were not removed, and should be ill-treated by the people, the government would listen to no complaints on the subject. Commodore Porter very properly declined taking measures against the missionaries, or withdrawing from them the shield of his own government, until there had been an examination into the merits of the case. It is not probable that the affair will proceed any farther.

MISSION TO THE NESTORIANS OF PERSIA.

Doct. Wright arrived at Ooroomiah on the 25th of July, 1840, and Mr. Breath, the printer, on the 17th of November following, with the press. The press was immediately put in operation, and excited great interest, alike among Nestorians and Mohammedans. An edition of a thousand copies of the Psalms was commenced. Marginal references, which the Nestorians call "witnesses," are printed with the text, to the great satisfaction of the people, who have no concordance. Thus the christian press has been introduced into another of the Asiatic communities, and bestowed upon another of the oriental churches. May its light never be extinguished.

We begin to witness the gradual revival of preaching in this ancient church. At the earnest request of the natives, both clergy and laymen, a circuit has been formed of seven preaching-stations. At one of these places, indeed, bishop Elias conducts the services alone, but at all the others, members of the mission are aided by native ecclesiastics. Three of the preaching ecclesiastics are bishops, and four are priests. The seminary contains a class composed of three bishops, three priests, two deacons, and two not yet sustaining any ecclesiastical office,—eleven in all. Most if not all of them are taught the Hebrew language, which they find easy of acquisition, on account of its resemblance to the Syriac. "We now realize," says Mr. Perkins, "the advantage of having early directed our efforts to the instruction and benefit of influential Nestorian ecclesiastics. Enlightened, and some of them, as we trust, really pious, they are not only ready to allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work; and the people receive the word with gladness, when presented to them by us, while their own clergy thus co-operate with us. Those ecclesiastics who have been long with us now form, if we may so express it, a veteran disciplined company, on whom we can rely for efficient agency in almost any kind of service. How different would be the case, were an equal number of the lay population interested in our object and operations, but these same ecclesiastics arrayed against us!"

Some delightful instances of this sort of co-operation, as recorded in the *Missionary Herald* the past year, must be fresh in the recollection of the members of the Board. Meanwhile Mr. Stocking



has been commissioned by his brethren to take part in the work, having received ordination on the 18th of April last.

The free-schools in the villages are seventeen in number, in sixteen villages, containing four hundred and fourteen pupils, twenty-five of whom are females. The boarding-school for females contains twenty-three pupils, and the seminary for males thirty-nine. This makes the whole number of Nestorian pupils four hundred and seventy-six. Eighteen priests and sixteen deacons are the teachers of the schools. The theological class has already been mentioned. A small class of the most promising scholars in English has recently been formed for the Greek language, and Doct. Wright gives instruction to three young men in medicine. The Mussulman school has five regular attendants, and several who come occasionally. The seminary has been re-organized to adapt it to pupils in a more advanced stage of education, which is the reason that its number of pupils is smaller than heretofore.

In noting the progress of the mission in the introduction of useful science among this people, the following statement of Mr. Stocking should by no means be overlooked.

“A branch to which the Nestorians have formerly paid no attention as a science is arithmetic. And well they could not. For numbers in Syriac have always been expressed by the letters of the alphabet, each of which, from the first to the twenty-second, represents abstract numbers. Thus the first nine letters of the alphabet express units, the second nine, tens, and the last four, hundreds. By combining these letters, high numbers can be expressed, but operations in the fundamental rules of arithmetic, and much less of mixed numbers could not easily be performed. I have recently succeeded in discovering a method by which the whole science of numbers is brought within their reach without introducing our figures, which are not easily made with their pen in writing from the right to the left. By using the first nine letters of their alphabet, which correspond to the nine digits, and introducing a dash for a cypher, the numbers are perfected, and every operation can now be as easily performed by the aid of these ten characters, as can be done by our numbers. The natives have expressed themselves much interested in this use of figures. The scholars have learned the five principal rules of arithmetic, and are becoming skilful in applying them to practical purposes.”

Some remarks by Mr. Perkins concerning the liturgy and creed of the Nestorian church, should give increased animation to our prayers and labors to revive in that church the spirit of the gospel.

“*March 7, 1840.* The more I become acquainted with the Nestorian church, the more deeply I am impressed with the idea that it is spiritual death, rather than error in theological belief, which is their calamity. Many human and childish traditions, both written and oral, are indeed prevalent among them; and some of these doctrines of men they have introduced into their forms of worship. In general, however, their liturgy is composed of unexceptionable and excellent matter. The charge of heresy on the subject of Christ's character has been so violently thrown upon them, ever since the days of Nestorius, by the catholics and other sects of oriental Christians, that

suspicion in relation to their orthodoxy on that momentous subject may naturally be felt also in protestant Christendom. I am satisfied, however, that the Nestorians are sound in the faith on this point. I was reminded particularly on this subject, this morning, in glancing at their religious creed, which they always repeat at the close of their worship. It is what they recognize as the Nicene creed, and accords very nearly with that venerable document as it has been handed down to us. As the churches in America may be interested to know just the form and matter of this creed of the Nestorians, I send you below a literal translation of it, as it occurs in their liturgy in the ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day. I send the translation of it with the caption prefixed, in the precise form in which it occurs in the Nestorian liturgy; viz.

"The Creed which was composed by three hundred and eighteen Holy Fathers, who were assembled at Nice, a city of Bythmia. in the time of king Constantine, the pious. The occasion of their assembling was on account of Arius, the infidel accursed.

"We believe in one God, the Father almighty, creator of all things which are visible and invisible.

"And in one Lord Jesus Christ, the Son of God, the only begotten, the first born of every creature, who was begotten of his Father before all worlds, and was not created; the true God of the true God; of the same substance with his Father, by whose hands the worlds were made and all things were created; who for us men, and for our salvation, descended from heaven, and was incarnate by the Holy Ghost, and became man, and was conceived and born of the virgin Mary, and suffered and was crucified, in the days of Pontius Pilate, and died and was buried and rose on the third day, according to the Scriptures, and ascended into heaven and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of truth, who proceeded from the Father, the Spirit that giveth life.

"And in one holy, apostolic, catholic (i. e. universal) church.

"We acknowledge one baptism for the remission of sins; and the resurrection of the body, and the life everlasting."

"This creed being regarded by them as a summary of their religious belief, and being so often repeated by the Nestorians, cannot fail, of course, to exert a strong influence on their religious views and feelings; and its correctness is a strong indication that, as above suggested, it is the quickening Spirit, and not innovations of doctrine or of forms, that is needed in this fallen church, for its renovation and salvation.

"10. Received an urgent request from the priests and principal men of Geog Tapa, that we should translate or cause to be translated, the Nestorian liturgy (which is now in the ancient Syriac, a dead language,) into their vernacular tongue. I recommended to the applicants to confer with their bishop on the subject. This request is particularly interesting, as it indicates a strong hankering, in both ecclesiastics and people, for religious knowledge and light. Priests Dunka and Abraham, in presenting the application, to enforce it, quoted the language of Paul to the Corinthians, 'Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue, etc.'"

MISSION TO THE INDEPENDENT NESTORIANS.

The last Report left Doct. Grant at Ooroomiah, in the winter of 1839-40. On the 7th of May following, he left that place again for the mountains, which he now entered from the east. He was accompanied by his son, a child about four years old, together with the two bishops, Mar Yohannan and Mar Yoosuph. At Salmas he was joined by the two brothers of the patriarch mentioned in the last Report, and by a number of Nestorians returning to their homes in the mountains. He now spent ten days with the patriarch at Joolamerk, who strongly urged the speedy commencement of the mission among his people. Being on his way to Constantinople, Doct. Grant on leaving the Nestorian country took the route by way of Van and Erzeroom. He arrived at Boston October 3d, and remained in this country till the first day of last April. He then started on his return by way of England, hoping to overtake the Rev. Abel K. Hinsdale and Rev. Colby C. Mitchell, who, with their wives, had sailed from Boston on the same mission, January 18th. While here, Doct. Grant carried an interesting work through the press, entitled "The Nestorians, or the Lost Tribes."

Messrs. Hinsdale and Mitchell left Beyroot about the last of April, with their wives, for Aleppo in northern Syria, accompanied by Mr. Beadle, who went to commence a new station in that important city.

Doct. Grant wrote from Constantinople, May 25th, that those two brethren would probably be detained at Aleppo by the disturbed state of the country beyond. He therefore resolved to proceed at once to Koordistan. His easiest route lay through Trebizond and Erzeroom. The Committee have heard of his departure from Trebizond, on his self-denying and somewhat hazardous mission.

Not long after Doct. Grant's second visit to the Independent Nestorians, the patriarch was visited by Doct. Ainsworth, an agent of the English 'Society for Promoting Christian Knowledge,' accompanied by Mr. Rassam, who is of Nestorian origin and now English vice-consul at Mosul. Doct. Ainsworth was understood by the patriarch to offer, in behalf of English national church, to establish schools among them, and to aid them in other ways; but the Committee have not seen his own report of the matter. The Committee have been assured, however, on competent authority, that it is not the intention of their English brethren to attempt a mission among the Nestorians. Some consequences have resulted from this partial interference, that of course were not antic-

ipated by Doct. Ainsworth and his associate, but which show the importance of carefully avoiding whatever would tend to awaken the thought among the Nestorian ecclesiastics, that there are rival protestant sects and interests, upon which they may practise for the private gratification of avaricious desires.

MISSION TO THE PERSIAN MOHAMMEDANS.

Mr. Merrick has pursued his usual course of labors. His "Life and Religion of Mohammed," as contained in the Persian traditions, is nearly completed, and he has assisted Mr. Glen in revising his Persian translation of the Old Testament, which he thinks will commend itself to all impartial and competent judges.

In view of the increasing claims of other fields occupied by the Board, and the unpromising nature of the one now under consideration, as appears from the general tenor of Mr. Merrick's correspondence during the five or six years he has been in Persia, the Committee have decided against continuing a distinct mission to the Persian Mohammedans. It will be recollected that the specific object of Mr. Merrick's mission was to collect the facts bearing on this question. He is authorized to join the Nestorian mission at Ooroomiah.

The prospective renewal of pacific relations between the English and Persian governments, is to be gratefully noted in our review of this field.

MISSION TO THE MAHRATTAS, IN WESTERN INDIA.

The time of three of the missionaries is still necessarily devoted in a great measure to the study of the language. Mr. Graves resides altogether at the health-station on the Ghauts, and sees more years than he or his friends presumed to anticipate. He has added to his other translations of the Scriptures the first and second books of Kings. Dajeeba, Narayan, and Harripunt, native helpers, continue to retain the confidence of their employers, and the wife of Harripunt, who for a time was strongly opposed, has yielded herself to the truth, and gives some evidence of piety. Speaking of the year 1839, during which the two last-named brahmin converts joined the Christian church, the brethren at Ahmednuggur make these remarks.

"The events of the last year have done much, we think, to spread the knowledge of the gospel in Ahmednuggur and the villages around. People now understand that there is something in the christian religion which is powerful to the conversion of men, and they are afraid to come into contact with it. Formerly very few in this place knew the object for which we came here. Now the great mass know that it is our aim to lead men from the worship of



idols to the worship of the one living and true God, and to a belief in his Son Jesus Christ. They know too that we seek not so much a change of external customs, as a change of mind and heart—a change which no bribes can produce, and which can be brought about only by a thorough conviction of the truth of our religion. The remark has been made by those who have no connection with us, that money could never have led our brahmin converts to forsake their religion and friends. Formerly the people here were not afraid to enter into argument with us, thinking that their religion rested on a sure foundation. Now they are unwilling to argue when the subject is proposed. Many have met Narayan and Harripunt since they united with the christian church, and asked them why they forsook their religion, the religion of their fathers; and when told that the christian religion was from God, that it was wrong to worship idols, etc., they have replied that they did not wish to discuss that point, but they thought it wrong for any one to forsake his religion. Indeed, people of all classes, with whom we have met, and who have come into contact with our native converts, have seemed to avoid as much as possible any reference to the foundation on which the two religions rest. We cannot but hope that this feeling will continue to extend, and that some may be led by the grace of God to place their hopes on a foundation that will never fail them.”

Dajeeba, until the close of 1839, had always occupied a house in connection with the dwelling of one of the missionaries. He was then removed to a house surrounded with native dwellings, where it was hoped many natives might be induced to go and receive instruction, who would be afraid to enter the premises of the missionaries.

“The result has in a measure answered our expectations. Dajeeba’s house now forms a distinct station in Ahmednuggur, where natives resort for instruction, and where our other converts often go and hold conversations with the people, and where we also regularly hold meetings. We cannot but hope that the result of this experiment will be good, and we shall be happy to be able to establish other little centres of light in the midst of the general darkness.”

Excepting that the church at Ahmednuggur has lost two of its members by death, the number of each in the three mission churches is the same as was reported last year; its total is thirty-two. Five or six individuals at Ahmednuggur had applied for admission, and some of these were hopeful candidates. The average congregation on the Sabbath at Bombay, Ahmednuggur, Jalna, and Malcolm-Peth, respectively, is 250, 230, 75, and 50. Writing at Paitan, one of the sacred places on the Godavery, after having preached the gospel all day in favorable circumstances, Mr. Munger exclaims—

“Eighteen centuries ago the preaching of the gospel was attended with the most glorious results; the word had free course and was glorified. And why may it not be thus attended in these latter days? Why is it not thus attended? Is it a more difficult work for the Holy Spirit to raise up a church in Paitan, than it was in Corinth, and Ephesus, and Pergamos, and Thyatira, and Sardis, and Philadelphia, and Laodicea? Is there a soul here more averse

to the truth than many of those were who repented and believed on the day of pentecost? And even if it were so, is there any thing too hard for the Almighty? Oh for the faith and the love to Jesus and souls, and the devotedness to the kingdom of holiness, possessed by the early disciples and apostles of our Lord!"

How evidently do we need that outpouring of the Spirit upon all flesh, which the Scriptures hold up as an object of expectation and prayer! A gracious visitation from on high, would give a wonderful impulse to the labors and faith of missionaries in western India.

Yet the way of the Lord is evidently preparing in that country, though slowly. Those who have attended to the history of this first mission of the Board, this earliest of the foreign missions of the American churches, from the beginning, must perceive that the Mahrattas, as a people, stand related to the christian religion very differently from what they did in the year 1814. Much unavoidable preliminary ground has been gone over. The truth is nearer the great mass of the native intellect and heart. The sensation occasioned by the conversion of one or two Parsee or Brahmin young men, shows how the subject is regarded by the more intelligent native population. If there were no progress, no impression, no danger, there would be no alarm.

Preaching tours have been performed by several of the brethren;—by Messrs. Ballantine and Burgess, as far as Jalna; by Messrs. Abbott and French, to the villages in the vicinity of Ahmednuggur; by Mr. Munger to Arungabad, and also to Paitan on the Godavery; and by Mr. Hume in the southern Concan. In these tours, acquaintance was made with the people, and much good seed of the word sown. Such tours in the more important routes are aided by the military roads, which the great dominant power is causing to be constructed through the country. A single passage from the journal of Mr. Burgess will assist the imagination in following our brethren in their tours of usefulness.

"Jalna by the carriage road is about 120 miles from Ahmednuggur in a northeast direction. By a direct line its distance does not exceed a hundred miles. This road, which generally is quite good, passes through Arungabad, a large city eighty miles from Ahmednuggur. The country over which we passed is for the most part level or gently undulating, but the extensive plains are skirted by ranges of hills rising abruptly to the height of from 300 to 500 feet. Such hills form the boundaries of the plain of Ahmednuggur, which is from ten to fifteen miles in width. About twelve miles northeast of Ahmednuggur we pass down into the plain of the Godavery river. This valley, where we crossed it, is about fifty miles in width. In passing over it, I was often forcibly reminded of the beautiful meadows on the Connecticut and Hudson."

Jalna is pleasantly situated, in the territories of the *Nizam*, as the Mohammedan prince is called, who has a nominally independent government over about 95,000 square miles on the north of the Godavery. The English having built a church for their own use at Jalna, have generously given Mr. Munger the use of their former place of worship.

The schools at the beginning of the present year were as follows :—

<i>Free-schools.</i>	<i>Number.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Bombay,	11	302	100	402
Ahmednuggur,	7	172	25	197
Jalna,	4	90		90
Malcolm-Peth,	1	15		15
	<hr/>	<hr/>	<hr/>	<hr/>
Total,	23	579	125	704

<i>Boarding-schools.</i>				
Bombay,	1		14	14
Ahmednuggur,	2	60	25	85
Jalna,	1	15		15
Malcolm-Peth,	1		28	28
	<hr/>	<hr/>	<hr/>	<hr/>
Total,	5	75	67	142

It therefore appears, that there are five boarding-schools, including the seminary for boys at Ahmednuggur, in which are one hundred and forty-two scholars ; and twenty-three free schools, with seven hundred and four pupils.

The Committee are still without a report of the printing done in the year 1838 ; and they have no detailed report of the printing in 1840. The amount for that year is 2,199,687 pages ; making the amount of printing from the beginning, to be 28,025,687 pages, not including the year 1838. A new and beautiful fount of Mah-ratta type, of the pica size, smaller than any in use heretofore, was in the process of being cast, under Mr. Webster's superintendence, in May. This type will print the whole Bible in thirteen hundred octavo pages, or about eleven hundred royal octavo.

MADRAS MISSION, IN SOUTHERN INDIA.

The large printing establishment in this mission, purchased a few years since of the Church Missionary Society, has nearly refunded the amount of its purchase-money, and is expected to meet in great measure the expenses of the mission in 1842. This it does by the

profit on its job-work, of which a considerable amount is required in such a place as Madras. The Tamul printing in 1839 amounted to 13,000,000 pages, the greater portion duodecimo. Six million five hundred thousand pages were of the Holy Scriptures. There were various other works in English, and English and Tamul, or English and Teloogoo, comprising periodicals, school-books, etc.

The printing during the year 1840, in the Tamul language, comprised 11,660,700 pages. This printing embraced 9,426,000 octavo pages of Scripture, and 2,234,700 duodecimo pages of tracts. The amount of printing in native dialects from June 1838, when the printing establishment came into the hands of the mission, is 33,750,000 pages. Among the books printed last year, was an edition of selected tracts of twenty thousand copies, to be bound together; the same number of Luke and Acts bound together; and also an edition of selected books of Scripture, containing Genesis, Exodus, Psalms, Luke, Acts, Romans, and the first and second Epistles of John. The expense of all this printing was borne by bible and tract societies and by various individuals. The demand for labor in this department is so great, that it is desirable one or two more persons should be added to the mission with the least possible delay.

In 1839 there were fifteen free schools, containing five hundred and twenty-five scholars. In 1840 the number of schools was sixteen, and the number of scholars four hundred and eighty-five.

In the spring of last year Messrs. Scudder and Winslow made a tour to Conjeveram, a sacred place forty-six miles south-west of Madras. In this tour they preached the gospel to about fifteen hundred individuals, generally from ten to fifteen minutes, in companies of from ten to twenty; and distributed four thousand two hundred books and tracts. In the summer, Doct. Scudder performed a tour nearly two hundred miles south, into the Cuddalore and Tanjore districts, taking with him six thousand copies of one of the gospels, and eleven thousand five hundred tracts. In the autumn Mr. Winslow journeyed as far as Bangalore, accompanied by Mrs. Winslow and their eldest child, on account of the health of the two last named. This place is about two hundred miles west of Madras, in Mysore, one of the Protected States, governed by a Rajah. The Mysore is an immense terrace of table-land, elevated about three thousand feet above the level of the sea, and supporting a range of granite mountains, called the Nielgherries, etc., some of which are five thousand feet higher than Mysore. Mr. Winslow describes it as altogether a splendid country, much superior to that on either coast, especially the Coromandel, and its climate is many degrees cooler than that of the plains below. He



says it is well watered, fertile, and populous, and is open and promising as a field of missionary labor, and that a missionary, almost worn out in the Carnatic, would be capable of perhaps many years of active labor in the Mysore. The Tamul language, however, is less prevalent there than the Canarese. Several points are already occupied by missionaries of the London and Wesleyan Methodist Societies. "Though these societies," says Mr. Winslow, "have thus made a beginning in this extensive and populous country, there is abundant room, on every hand, for others. Considering the real eligibleness of the field in itself, the desirableness of having mission stations so arranged as to afford some variety of climate to those in the same general field, that there may be changes when health seems to require it, and that the peculiar constitution of each missionary may be consulted in some measure in his location; I feel inclined to urge the claims of this field upon the Committee. There are many eligible places for the location of laborers, the country being in most parts populous." Mr. Winslow returned to Madras in February, with the health of his wife and child much improved.

Mr. Winslow in one of his letters has brought together a number of facts that have a bearing on the progress of missions in India. At Juggernaut, last year, the attendance was only five or six thousand—a great falling off since the time of Buchanan. At Conjeveram, one of the most sacred places in India, where Messrs. Winslow and Scudder went at the time of the principal festival, the number present was much less than usual; and Doct. Scudder found not more than half the usual number present at another sacred place called Chillumbram, in his subsequent tour. The Madras government,—following the footsteps of the Bengal presidency, which has formerly dissolved its connection with idolatry, and also substituted an oath in the name of the living and true God, for one on the sacred waters of the Ganges, or on the Koran,—is gradually withdrawing itself from connection with the idolatrous observances of the country.

MADURA MISSION, IN SOUTHERN INDIA.

On the 23d of March 1840, Mr. Poor entered on the twenty-fifth year of his missionary life, and he then made this record of his experience:—"Though my hopes now of witnessing speedy results of my labors, in the hopeful conversion of the heathen, are less sanguine than they were twenty-four years ago, I have a settled and a sustaining conviction, that I can do, or desire nothing better, than to wear out in my present course of labor. I ought to add, however, that ever and anon, I receive a fresh impulse of hope and

blest anticipation of an extensive movement in favor of the truth as it is in Jesus, among the inhabitants of this district."

Before entering on a report of the proceedings and state of this mission in the past year, it will be necessary to mention some facts in the statistics of the year 1839, which were omitted in the last Report for want of the requisite documents. The facts are thrown into a tabular form, and relate chiefly to the department of Christian education.

<i>Stations.</i>	<i>Native Preachers.</i>	<i>Native Helpers.</i>	<i>Boarding Schools.</i>	<i>Male Pupils.</i>	<i>Female Pupils.</i>	<i>Whole number of Boarding Pupils.</i>	<i>English Schools.</i>	<i>Pupils.</i>	<i>Free Schools.</i>	<i>Male Pupils.</i>	<i>Female Pupils.</i>	<i>Whole number in Free-Schools.</i>	<i>Grand total of scholars.</i>
Madura,		7					1	65	36	1425	60	1485	1550
Dindigul,	1	11	2	31	6	37	1	23	21	364	14	378	438
Terupuvanam,		3	1	7		7			7	240		240	247
Sevagunga,		2	1	10		10	1		7	300		300	310
Terumungalum,		6	1	23		23			10	265		265	288
Total,	1	29	5	71	6	77	3	88	81	2594	74	2668	2833

The results are,—one native preacher, twenty-nine native helpers, five boarding-schools with seventy-four pupils, three English day-schools with eighty-eight pupils, and eighty-one free-schools with two thousand six hundred and sixty-eight pupils; making a total of two thousand eight hundred and thirty-three pupils. The numbers considerably exceed the conjectural estimates in the last Report.

In this immediate connection, the Committee give a statistical view of the mission as reported to them at the close of the year 1840.

<i>Stations.</i>	<i>Native Preachers.</i>	<i>Native Helpers.</i>	<i>Boarding Schools.</i>	<i>Male Pupils.</i>	<i>Female Pupils.</i>	<i>Whole number of Boarding Pupils.</i>	<i>English Schools.</i>	<i>Pupils.</i>	<i>Free-Schools.</i>	<i>Male Pupils.</i>	<i>Female Pupils.</i>	<i>Whole number in Free Schools.</i>	<i>Grand total of Scholars.</i>
Madura,		13	1		7	7	1	120	40	1429	103	1532	1659
Dindigul,	1	10	2	38	17	55			27	504		504	559
Terupuvanam,		4	1	17		17			7	266		266	283
Sevagunga,		3	1	7		7			7	233	12	245	252
Terumungalum,		7	1	23		23			18	540		540	563
Total,	1	37	6	85	24	109	1	120	99	2972	115	3087	3316

The results for the year are as follows; viz. One native preacher, thirty-seven native helpers, six boarding-schools with one hun-

dred and nine pupils, one English day-school with one hundred and twenty pupils, ninety-nine free-schools with three thousand and eighty-seven pupils, making a total of three thousand three hundred and sixteen pupils. About a thousand of the pupils in the native free-schools are able to read, and nearly the whole number have committed to memory the ten commandments, the Lord's prayer, and a small catechism. In addition to this, nearly a third part have committed a larger catechism, and portions of Scripture history. On the present scale of operations in the department of education, the mission is annually sending forth about one thousand lads, with their minds somewhat enlightened in respect to the fundamental truths of the gospel. If children and youth are among those to whom the gospel is to be preached,—and to none can it be preached with more hope of ultimate success,—what more effectual method of getting access to their minds can be adopted?

“The great majority of these,” say the mission, “but for our schools, would grow up under the most heathen and demoralizing influences, with scarcely a single counteracting good influence. The parents of the families to which these thousand boys belong must, of necessity, listen to the recital of some gospel truth, to which till now they were entire strangers. It is not an uncommon thing, in passing along the streets, to be hailed by men repeating some of the simple questions and answers of our first catechism. From these facts and many others of which we are in possession, it appears to us evident that a leaven is working, which, under the divine blessing, must eventually produce a great moral change in this mass of heathen population. This is only one view of many which might be taken of our common free-school system. In the school-room we often find our largest and best congregations. Thus in every village where we have a school, we are furnished with a sort of preaching-bungalow, where we feel ourselves at full liberty to declare the gospel of Christ.”

There were twelve additions during the year to the four native churches. The number of members, exclusive of native helpers, is fifteen, all, except one, males. It should be remarked that the mission is in its infancy.

A quotation from one of Mr. Poor's communications will show how the brethren are endeavoring to train up a native ministry as fast as possible.

“The schoolmasters, as a body, have been longest in connection with the mission, but are babes in useful knowledge, compared with the monitors, some of whom have been under christian instruction for more than three years. All these monitors might advantageously be employed through the day as teachers in the schools; but the importance of maintaining their present relative standing is so obvious, that they continue to spend one-third of their time in study on the mission premises. The first class, or assistant teachers, are in attendance from ten to one o'clock, and the second class, or monitors, are in attendance from three to six o'clock, P. M. The number in the former class is eighteen, and in the second twenty-one. The attainments of these monitors may be regarded as the maximum to which instruction has

been imparted through the medium of the Tamul language. A majority of them are doubtless depending upon the mission schools as the means of support. Should there be a demand in the villages for mission schools, or should we have funds for extending our operations to distant places, or should the Spirit of God be imparted to these youths, they will become efficient helpers in the work of the mission. The desideratum at present is to show, by actual experiment, to what extent they may serve the cause of christian education in this city. It was mentioned in a former report that the training of monitors, especially in a city, is preferable, in some important respects, to instructing an equal number in a boarding school. Aside from the immediate service they render, as teachers in the school, they exert a salutary influence upon the schoolmasters, and provoke them to learn many things. But what is of still greater importance, they are a medium of access to the inhabitants of the city at large, to whom they communicate many of the new and surprising things they learn of the missionary. By this means truth and error are brought into immediate contact, and a spirit of inquiry excited."

A passage in a communication from Mr. Tracy, presents us with a new call from India, and shows how the leaven of Christianity is working in the country.

"A few weeks since a man from a distance of forty miles to the southwest called at my house. He was a man of respectable appearance and rank in society, and was more than usually modest and prepossessing in his manners. He was a Christian, and the only one in the village where he lived, but said that many of his heathen neighbors were desirous of knowing more about Christianity. Within a distance of three or four miles there were as many as eight or ten families of Christians, (who were, I suppose, formerly connected with the mission in Tinnevely,) but at present they have no means of educating their children, as most of them are poor; and the object of his visit was to seek the establishment of a school where the doctrines of Christianity might be taught, instead of the polluting fables of heathenism. He urged his plea with earnestness, but not with the boisterousness of a man desirous of filling his own pockets under the guise of an interest in Christianity; and when I told him that his request could not be complied with, on account of his distance from us, his sad countenance spoke volumes in favor of his sincerity. I could not help feeling an interest in the man and his object. He was pleading for his children, and apparently with some of the feelings of a christian parent, he was begging for the means of saving them from the polluting influences of heathenism, with which they were surrounded, for the means of qualifying them for usefulness in the service of God; and yet from necessity he was denied. My heart was pained, as I gave him a few books, and said, God help you. I can do no more. May the great Shepherd himself watch over these scattered and defenceless sheep."

Another scene, by the same writer, is so well fitted to interest us in the youth of India, that the Committee cannot withhold it. The child is a member of the boarding-school at Terumungalum.

"One little boy, seven years old, the smallest in the school, and from a heathen family, asked me some time since to baptize him. I sent him away with some slight remark, as I supposed it a mere childish notion, which had arisen from his having seen the children of the mission families baptized. After some time he came again with the same request. I asked him why he wished to receive baptism? He replied that he was a sinner and wished to be

born again, that he might become one of God's children—with other remarks of the kind. A few days afterwards I called him and repeated the same questions, to which he replied as before. You told me, I said, that you wished to be baptized, so that you might be born again and become a child of God. Do you think that by receiving baptism you will be born again? He replied, 'If I hate and forsake every sin, and believe in Christ, and pray to God, and he gives me his Holy Spirit, then I shall be born again.' But you are a little boy, and if you become a Christian, your friends may persecute you and tell you that you must forsake the Lord Jesus Christ—what will you say when they do so? He answered by a single, but very emphatic Tamul word, 'I will not.' But are you able to do this by your own strength? 'If God give me his Holy Spirit and I pray to him, I shall have strength.' Do you commit sin now? I asked. 'No sir.' Do you never tell lies? 'No sir, not now—when I was a heathen I told lies, but none since.' Do you never get angry? He hung down his head as he acknowledged that sometimes he did get angry. Well, do you pray? 'Yes sir, every day.' How do you pray? Do you repeat a prayer you have committed to memory? 'I pray with my whole heart.' What do you ask for? What do you wish above all other things? 'That God would give me a new heart and make me his child.' After other conversation of a similar nature, I kneeled down and prayed that the Great Shepherd would make this dear child one of his flock. Before rising he also poured out his heart in few and simple, but most appropriate petitions that God would give him his Holy Spirit, make him his child, and finally take him to heaven. As he arose, his eyes were filled with tears and my own thoughts were irresistibly carried back to many a happy scene in America, when I have been surrounded by a group of children pouring out their tears and their hearts before God."

The Committee would respectfully call the attention of the Board to some very satisfactory remarks by Mr. Poor in the *Missionary Herald* for February, on the connection of missionary schools with the preaching of the gospel. Their length prevents their being here quoted.

Pains are taken by frequent tours to scatter the good seed of the Word broad-cast over the district, as will be seen by a reference to the journals of the mission. In these tours, and at the places at and near the stations, the gospel is preached and books are distributed. A mission-chapel has been erected at Dindigul through the liberality of individuals. At Madura a bungalow has been erected at small expense for a preaching-place. Mr. Poor greatly needs a commodious church, and one ought, if possible, to be provided for him without delay. "I have," he says, "more than one thousand children under instruction, who might be brought together on the Sabbath, in different companies, belonging to nearly the same number of families, all residing within three quarters of a mile of the mission-house. My acquaintance with individuals is gradually increasing, some of whom might be induced to attend preaching occasionally, were there an eligible place for their accommodation. In the midst of a dense population, who are becoming more and more friendly to our object, I have no more commodious place for preaching, and for the administration of the ordinances, than

a dwelling-house, which will accommodate one hundred individuals."

Before the Madura mission was commenced, Mr. Spaulding, of the Ceylon mission, made a tour to ascertain the feasibility and desirableness of such a measure. Seven years after that exploring tour, that is, during the past year, Mr. Spaulding again visited the district. He gives the following account of the changes which had occurred meanwhile, as they fell under his own observation in his second journey.

"If we except two schools and a catechist, under the direction of the Propagation Society, very little, excepting the occasional preaching or distribution of tracts by missionaries while travelling through the country, had been done by way of making known the gospel in the district of Madura. Even the roads through the land were mostly such as nature had made and the people from ancient time had travelled.

"On my present tour, when I arrived at Tondy with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow built by the collector, Mr. Blackburn, which we were allowed to occupy, and where we spent the Sabbath. Early on Monday morning we left for Sevagunga, where Mr. Cherry is stationed. My attention was again called to improvements by the government. An excellent road with good bridges is almost finished from Tondy to the town of Madura, on each side of which young trees are set out so near each other (say ten feet apart) that they will form quite a cool and refreshing shade for travellers, a privilege to man and beast which no one can appreciate who has not been in a burning mid-day sun on the plains of India.

"Another improvement since my former visit is the repair of tanks, from which the cultivated lands were irrigated. These are formed on the gently sloping surface, by a large mound of earth thrown up so as to form a basin, from two to six miles in length, which is generally filled by the rains from the hills, or by a stream of water turned out from the river. In this way cultivators are able to secure a harvest in the dry as well as rainy season. Within six years these two sources of profit, good roads and good tanks, have been greatly increased, so that the revenue in some parts is more than doubled. These facts, though somewhat foreign from the immediate cause of missions, form an interesting feature in the future prospects of that people, and to me are exceedingly interesting.

"When I went over before, our boat was blown out of its course by the strong wind, and Mr. Hoisington and myself were obliged to walk about seventy miles in the sun by day, and with no rest house by night. Now we had good conveyances and good rest houses and mission houses and pleasant gardens through our whole tour. Then there was no missionary station nor christian teacher within the district. Now there are five stations and nine missionaries, who have under their care about eighty native free-schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise. Each missionary has a very extensive and encouraging field and enough to do. Most of the brethren have made good progress in the acquisition of the Tamul language, though some, through diffidence, are deficient in the practical use of it."

After having given some further particulars respecting the manner of conducting the missionary stations and their general aspect, Mr. Spaulding adds—

“The difference to my own feelings is almost like a dream. Like the enchantment of your ‘American West,’ where forests disappear and cities shoot up as by magic, a high way is there, the way of holiness is commencing, ‘the eyes of the blind are opened, and the ears of the deaf are unstopped.’ The wilderness and the solitary place are glad for your messengers; and as I meditate on these things I cannot forbear to call out, ‘Strengthen ye the weak hands, say to the fearful heart be strong, fear not.’ Yea, I might quote all the thirty-fifth of Isaiah with a glow of confidence in favor of your Madura mission.”

This mission ought to have an immediate and considerable accession to the number of its laborers.

Mr. and Mrs. Muzzy, on account of the failure of health of the latter, were obliged to spend a part of the year on the Nielgherries, and were there at the latest dates. A Tamul population forms considerable villages on those hills.

CEYLON MISSION.

Mr. Meigs has been waiting more than six months for an opportunity to return to Ceylon. Such delays are not often necessary. The Committee expect two or three associates to accompany him on his return. Miss Brown's constitution has been found incompatible with an Indian climate, and she returned to this country August 7th. The call for new laborers in this mission is very imperious. On this subject the Committee refer the Board to an elaborate letter from the mission, published in the *Missionary Herald* for October last. Panditeripo and Chavagacherry, two stations, are still without pastors, and possibly Tillipally. The health of the principal of the seminary at Batticotta threatens to fail. Oodoopatty, one of the out-stations, on the north shore of Jaffna, six miles from Varany, needs a missionary resident. It has been ascertained that there are 40,000 souls within the limits of Varany and Chavagacherry. Mr. Apthorp, who is at the former of these stations, says,—“The effects of vacating a station are disastrous in the extreme. The church-members wander, the schools decline, schoolmasters get bad habits and a bad name, the confidence of the people in us is shaken, and the new missionary finds multitudes of weeds to pull up on his arrival. I believe a missionary will go to Chavagacherry now with prospects less favorable, than if no missionary had been there.”

It is possible that the sacrifice of results at the two vacant stations may be an equivalent to the entire influence of a member of the mission! Such things ought not to be.

The operations of the printing establishment at Manepy are to be reported for the last year and for the latter half of the year 1839.

The Tamul printing during the last six months of the year 1839, amounted to 4,183,650 pages, making the whole amount for that year 17,439,650 pages.

In the year 1840, there were 9,520,000 pages of Scripture and 1,788,000 pages of tracts printed; total, 11,308,000. The number of Tamul printed pages from the beginning, is 51,640,800. The whole amount of printing of all kinds, is stated by the mission to be 81,614,150 pages.

The work done in the bindery during the eighteen months just now under review, amounted to 66,784 volumes. Eighty-six natives are employed in the printing-establishment, twenty-seven of whom are church-members.

The Committee resort to a tabular exhibition of certain facts, which conveniently take that form.

<i>Stations.</i>	<i>Average congregation on the Sabbath.</i>	<i>Church members.</i>	<i>Church members received last year.</i>	<i>Seminary.</i>	<i>Pupils in Seminary.</i>	<i>Boarding-Schools.</i>	<i>Males in Boarding-Schools.</i>	<i>Females in Boarding-Schools.</i>	<i>English Day-Schools.</i>	<i>Pupils in English Day Schools.</i>	<i>Free-Schools.</i>	<i>Pupils in Free-Schools.</i>	<i>Grand total of pupils.</i>
Tillipally,	400	45							2	*	24	925	925
Batticotta,	480	133	34	1	162	1	30		1	35	13	567	844
Oodooville,	320	57	7			1		100	2	70	7	295	465
Manepy,	460	71	5						2	180	12	500	680
Panditeripo,	140	13	1						2	120	1	30	150
Chavagacherry,	350	*							1	30	8	*	30
Varany,	250	*	1			1		20			10	*	20
Total,	2400	319	48	1	162	3	30	120	10	485	75	2317	3114

It will be seen that the table is not entirely complete, the reports on which it is based being deficient in respect to two or three of the stations. The number in the free-schools is 2,579, as the Committee learn from another source. The English-day schools have taken the place of the family boarding-schools. It is from these the pupils for the seminary are derived. The number of the boarding-scholars of both sexes is three hundred and twelve; and the number in eight of the ten free-schools of higher character, called English day-schools, is four hundred and eighty-five.

A historical and general view of the important female boarding-school at Oodooville is given in the *Missionary Herald* for January. That account was drawn up in April 1839. Mr. Spaulding thus writes concerning the institution more than a year later.

“The number now in school is one hundred. The religious influence is very good, and the situation and character of those who have left are such as to give us very great encouragement. Indeed it is mostly through the influ-

ence of those educated here, that we are able to secure to the cause the benefits of the seminary at Batticotta. Here and here only helps-meet for those who make known the way of the Lord are educated, both in christian morals and domestic duties, as wives and mothers."

The female boarding-school at Varany, though with only one-fifth the number of scholars, is conducted on the same method. Fifty-six females from these schools have been married to pious young natives who have been educated by the mission.

Mr. Cope has been associated with Mr. Hoisington and Doct. Ward in the instruction of the seminary at Batticotta. The preparatory school contained thirty-five pupils, about a year since, thirty of whom were boarded by the mission. This school has since been merged in the English day-school. The seminary contains one hundred and sixty-two scholars, distributed in classes as follows:

Select Class,	-	-	-	-	-	-	-	-	8
First do.	-	-	-	-	-	-	-	-	31
Second do.	-	-	-	-	-	-	-	-	31
Third do.	-	-	-	-	-	-	-	-	30
Fourth do.	-	-	-	-	-	-	-	-	31
Fifth do.	-	-	-	-	-	-	-	-	31
Total,	-	-	-	-	-	-	-	-	162

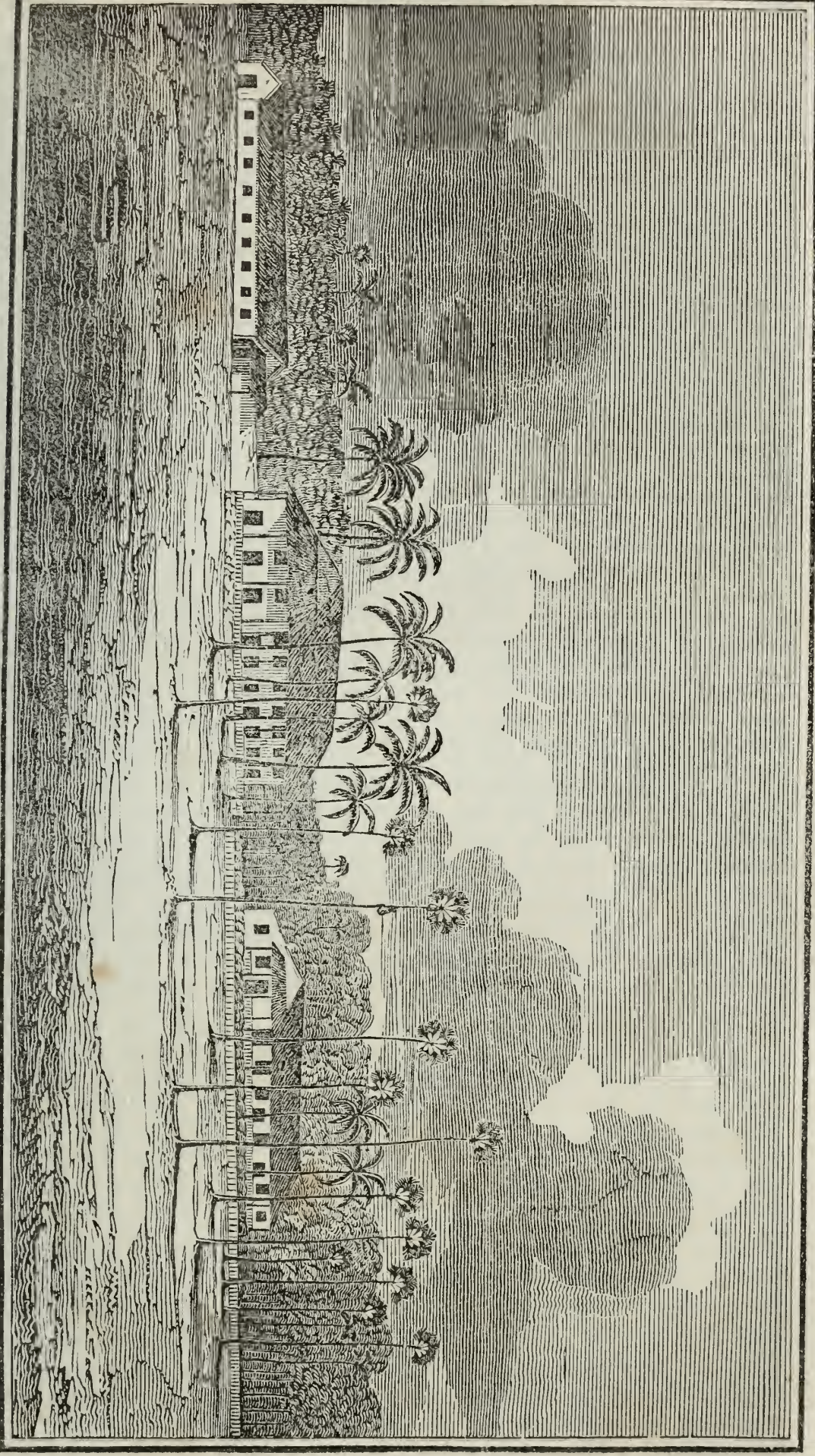
About one hundred of these are members of the church. The native instructors, with the branches which they teach, are as follows:

H. Martyn, tutor in natural philosophy, etc.
 G. Dashiell, tutor in Hindoo astronomy, Sanscrit, etc.
 P. K. Hasseltine, teacher in Tamul literature.
 W. Volk, teacher in history, chronology, etc.
 J. Gregoire, teacher in English language, etc.
 E. Rockwood, teacher in mathematics.
 W. Tennent, teacher in geography and map-drawing.
 B. M. Palmer, writer and teacher of preparatory school.
 W. H. Williams, writer.

The Committee quote, in this connection, some rather extended but important remarks of the mission concerning the seminary, designed specially to show the necessity of adding to its instructors from Christian lands.

"Another important interest committed to our hands, and for which patient labor is required, is the bringing forward of the native assistants, so as to make them more efficient co-workers, to furnish the mind with proper knowledge, and to keep it in healthy action. The daily round of their duties, conversant with truth though it be, does not secure this object. A thorough, systematic course of study, bringing clearly to view the relations of truth, and

SEMINARY AT BATTICOTTA.



fitting the mind the better to communicate that truth, must be applied, or the deficiency will never be met. It should be borne in mind that candidates for admission to the seminary are of necessity very young, about twelve years of age on an average. A reference to the terms of admission will show that the attainments of the boys, when admitted, are not in advance of those boys in the United States seven or eight years of age, who have enjoyed the benefits of a common village school. We cannot, as in America, introduce the student at once to the richest stores of science. It is at the end of his course that he is able to make a tolerable use of works in English. Of the five years (the seminary course has recently been extended to six years,) allotted to study, three rather belong to the common school department, as understood in America. The Child's Book on the Soul and the elements of natural philosophy, are taught during this period. But even these and other kindred studies, taught as they are in a heathen atmosphere, are no more than equivalent to the advantages of a well directed Sabbath school in one of your cities. It is the remaining two years, devoted to history, mathematics in some of the higher branches, and philosophy, that give to the seminary its character as a literary institution. The attainments made during these two years, making due allowance for the want of facilities, and the difficulties to be encountered in teaching youth who inherit the prejudices of their countrymen in respect to foreign science, will bear a comparison with the fruits of the same amount of training bestowed upon those of similar age in the United States. But if we look for qualifications adapted to the exigencies of giving religious instruction to this land, the students go forth children in understanding, as well as in years. The work of instruction terminates where it should begin. And now a New Testament is put into their hands, and they are directed to go among their countrymen and publish the gospel; in other words, to recommend and defend it; to meet a subtle philosophy and its subtle advocates, brahmins and pundarams, who have made their splendid system the study of their lives, and who are ready to quote, in support of every heathenish custom, such venerable witnesses as the shastres, puranas, and vedas. Were a promising lad selected from one of your city grammar schools, and put upon getting knowledge for the space of two years, through the medium of the Greek language, would he be thought qualified to sustain the truth before an array of Epicurean and Gnostic philosophy and Arianism, defended by burnished weapons, gleaming in the hands of the learned, the noble, and the mighty of the land? Let it not be supposed that the controversy here carried on is whether a graven image is a god: there lies behind this a philosophy that can vie with any 'oppositions of science,' falsely so called, that Christianity ever had to contend with in primitive times. The whole community are either teachers of this system or disciples of those teachers. The whole country is rife with opposition. We need men who can wield Bible truth, in the popular language; who can hold up the two opposing systems in their true character; and who can declare that God whom some ignorantly worship. Elementary training is not enough to enable even a gifted mind to unweave the sophistry of these heathen dreamers, to match principles against figments, and to hand these fine spun theories over to absurdities. Here, as in America, are men of the school of Hobbes and Paine, who are theists, idealists, etc., and who have read the Bible only to find objections to the truth. The state of society calls for religious teachers of thoroughly disciplined minds; and to train up such, means must be furnished, in substance (be it called what it may) for a *theological seminary*. Could even one of our number be spared from his present labors, to do what he could in this department, we should be able to double the usefulness of our assistants. One who could mark out what should be investigated, make selections from the proper authors, and guide the students in prosecuting their inquiries, is urgently needed. A great and important work, and one which has hitherto been scarcely touched, is here to be accomplished. The young men are now suffering for want of such aid. In

christian lands, infidelity, Rómanism, and Socinianism lie all unmasked. Here the mysteries of iniquity lie hid in the recesses of the temple, in scores of elaborate treatises and books of highly wrought poetry, that have not been explored, except by travelled and learned pundarams and brahmins, who make a show of them, to interest and awe the multitude. We have no native mind, nor have we for years to come a right to expect one, able to take the soundings of these depths of iniquity. It is obvious that this state of things demands that every avenue to science, and especially christian science, be laid open to the extent of our ability. While we cease not to preach, 'instant in season,' Jesus Christ and him crucified,—while we use all diligence to imbue with the first principles of the gospel, the children in our native free-schools, we do not forget that around Oodooville, and especially Batticotta seminary, are clustering interests vital to the prosperity of the mission. The principal of the seminary, in connection with Doct. Ward, has done something towards the perfecting of a system of instruction, and to prepare a few of the graduates to teach in their respective departments. These young men are doing an important work in applying a considerable part of the course which has already been matured, but there is, connected with every branch of the prescribed course, so much that they have never adequately explored, they are so much like their countrymen in their tastes, views, and want of energy and steady application, that, at present, they ought not to be employed, except under the eye of the principals, and as the means of reaching the minds of the students. We think we do not undervalue their attainments and services, when we say that there is the same objection to them, as the responsible teachers of science, in such an institution, that there would be to their classmates out of the seminary, were the interests of any of our mission stations wholly given into their hands.

It is highly important that the teaching of English should have a greater prominence than heretofore. Instruction in all the branches, Hindoo astronomy and Tamul literature excepted, is, and for years to come, must be conveyed by means of class-books in English. The native language is so much a part and parcel of heathenism, so deficient in scientific and theological terms, so unwieldy, at least by a foreigner, that to make it the vehicle of conveying instruction in subjects that require precision of thought and language, is not to be expected. Sooner or later the pupil, as well as the teacher, must resort to the English. The English language is vastly more important to India than the Latin was to England in the thirteenth and fourteenth centuries. But this indispensable medium of conveying instruction cannot be introduced by native instructors merely, who are but learners themselves. An able teacher should spend his whole time in this department. The younger classes are retarded in their progress, and can never reap the full benefit which the seminary might confer, until such a teacher is furnished. In a former communication we laid before the Committee the course of study marked out for the teachers of the seminary, the better to qualify them for their important duties. The principal has bestowed a considerable portion of his time and strength upon this work, and the result has more than realized our expectations. It shows that more should be done. He has also made valuable discoveries, in philosophy, mythology, and astronomy, as taught and believed by the learned and the people generally, sciences upon which the whole superstructure of heathenism is built. It is his earnest desire to go on and finally to embody for the seminary, and for popular use, the result of these investigations. But his health has failed under a pressure of labors, and the researches, the fruit of some years of toil, are likely to be lost. For these interests, and for the pastoral care of one hundred and fifty youth just emerging from heathenism, for supplying the refectory through untrustworthy agents, and for attending to the numerous wants of these sometimes proud, disobedient heathen youth, there is a lack that we know not how to meet. The

pastor of Batticotta station has his hands more than full—a population of eight thousand souls, a christian village springing up, the wants of which will require no small amount of care, not to mention two out-stations, and the numerous islands lying to the westward.”

The select class of eight is the commencement of a higher department in the institution. They attend to various branches; some to theology, some to medicine, and some are preparing to teach.

The report of the mission is not full in respect to the members at present in the native churches. The number admitted from the beginning exceeds five hundred. The obstacles in the way of elevating the character of the native Christians, and the importance of overcoming these, are thus strikingly set forth by the mission.

“The habits of the people are such as to lessen very much the good effects of pastoral visitation. Their mud houses are low and dark, and the visiter must creep in. There is so little light that it is difficult to distinguish one object from another. The nearest approach to a seat will be the rice mortar. It often happens that before many words are uttered the most interesting portion of the family have fled. Viewed in connection with the training up of a christian family, the manner of living is still more productive of evil. A house of one apartment,* without windows or furniture of any kind, where the inmates sit and sleep on the floor, and where cleanliness is rarely observable, cannot be a place for the proper training of children; and if government, with all the weight of a moneyed influence, has not been able to effect any radical improvement in the country, (for the people plough and reap and manufacture every thing just as their fathers did a thousand years ago,) it will not be surprising if missionaries meet resistance in their endeavors to introduce a better style of living. When a sense of propriety, ideas of real comfort, as well as respect for ancestry, are united to maintain the customs of the country, they cannot be expected to yield to a slight pressure, but whatever may be the cost of overcoming these evils, for which the gospel has prepared the way, every little of judicious labor bestowed here will yield a rich reward in the moral elevation of generations to come. The mind that has already received an impulse toward improvement needs further awakening and training; and for this patient labor is required. We must do more for the native church, or much that has been done in the way of preparation will be lost. From every side there comes to us the admonition, ‘Thou must prophesy yet again.’ We see springing up around us christian families, who though they may understand the leading doctrines of the gospel, have neither the knowledge nor the facilities necessary to train up in the way they should go their rising offspring.

“In the early history of the mission, members of the church were mostly unmarried, and so few in number that we could give to each one some employment, in performing the duties of which the individual was daily brought into contact with us. It was then comparatively easy to exercise over the church a proper influence. But now the ground is changed, and the labor must be increased, or many ready to be delivered from the bondage of heathenish customs, to be rooted and grounded in the faith, must recede in their course and disappoint our hope.”

* Some dwellings are the three sides of a court the covered part of which is opened to the centre.

Mr. Spaulding visited the Madura mission in the summer of 1840, with the growth and prospects of which he was much pleased. Mrs. Spaulding, who accompanied her husband, had not until then been out of the district of Jaffna since they commenced their missionary residence there, twenty years before. In a letter written just before leaving Ceylon on this journey, Mr. Spaulding points to the germ of a christian community in the field they had so long been cultivating.

“Though we cannot speak of any village which has thrown off heathenism and chosen Christ, still there are communities and interests springing up about our stations which are no improper emblem of the handful of corn upon the tops of the mountains whose fruits shall shake like Lebanon. At Batticotta there are twelve native christian families, at Oodooville five, at Manepy seven, at Tillipally five, at Panditeripo two, at Varany three, and at Chavagacherry three. The heads of these families, with a few exceptions, have been educated in our seminaries and somewhat raised above other christian families who are not educated, and above those of whom only one parent is a Christian. All these, however, form a kind of christian community among themselves, and though they have not broken off from their heathen relations and friends, still they are gradually more and more united to each other, and less and less regard the bribes and the persecutions of the heathen. Some of us can already see that a little one is becoming a thousand, and a small one a great nation. Jaffna may become the New England of Ceylon, and Ceylon the Old England of India, in less time than the churches are aware.”

MISSION TO SIAM.

There is a peculiarity in this mission. It is situated in the only country, under an independent heathen ruler and having an established and prevailing system of religion, which the missionaries of the Board have entered. For British power restrains the heathen rulers in continental India and Ceylon, and Dutch power those in the Indian Archipelago; and in the hitherto accessible portions of China, missionaries have labored under certain commercial regulations. At the Sandwich Islands, and also among the Indian tribes too remote to feel the influence of our own government, there was, when the missionaries approached them, nothing like a system of religion of any kind existing. Nearly the same is true of the several African tribes among whom the missionaries of the Board have resided. But in Siam, we find an independent government, and one intimately connected with the administration of the existing religious system; and that system, too, one of the most complicated and complete in the heathen world. The Boodhist priesthood is eminently proud and intolerant, and Boodhism is a state-religion in Siam, Burmah, and China; though in the country last named, it is not the only religion with which the government acknowledges a connection.

Were it not for the express command to go into all parts of the world, and that the expectation of success in missions in every part is founded on the promise of divine aid, a mission to such a community would be of doubtful expediency, while so many other heathen countries are to be found, which are subject to the power or predominant influence of christian governments, and which are so entirely accessible. As it is, we have yet to learn how the government of Siam will conduct towards us as soon as our influence begins to be perceptible among the people ; and we shall need constantly to exercise an humble, prayerful reliance on God. The mission has written as follows on this subject.

“We know not certainly how the king regards the christian religion. It is remarkable that he is so silent on this subject. He must know what we are doing; and it is scarcely possible that he should not be aware that the gospel, if extensively embraced, would supplant the religion of the country and of the state. It is certain that very many who read our tracts imbibe this impression. If there were a jealous feeling on this subject existing in the bosom of the king or any of his officers, it should seem that it would before this time have manifested itself. We are almost ready to flatter ourselves that his majesty and nearly all other persons high in authority here are at least secretly convinced that we preach a better religion than Boodhism. But divine Providence may quickly develope events which will shew that such are vain flatteries. Our trust is in God, whose we are and whom we desire to serve. He will do all things well, and will work and none can hinder.”

The government manifests a disposition to restrict the residence of the missionaries to Bangkok. At present, this, in its practical operation, is not perhaps a serious evil. The mission says—

“Our views have been changed considerably of late, in regard to the importance of our having out-stations. They do not appear to us so important at present as we were once inclined to think them. If our location were in any city less in rank than the capital, the necessity of different stations would be much greater than it now is; for we should then enjoy far less facilities for intercourse with all parts of the kingdom. The Siamese are almost, if not quite, as much in the habit of coming several times a year to Bangkok, as the Jews were of going up to Jerusalem to worship. It costs them little or nothing to travel. Their rivers and canals intersect the country every where. Boats are very plenty and cheap. They account their time of no value. When they come they bring provisions enough for the journey to the capital, and when they arrive they can obtain food cheaper in the city than in the country. Again, what we do in Bangkok, under the eye of the king and his officers, receives consequently a peculiar sanction in the estimation of the people of the country. Hence we find that our tracts are far more highly esteemed by them than by the citizens of Bangkok, which is denominated ‘the angelic city of the great king.’ Bangkok itself presents a field for preaching the gospel abundantly large, probably, for all the missionaries that the church will be willing to send to Siam for years to come. In respect to schools, academies, and other means for education, it is probably wider than can be cultivated well by all the foreign missionaries that will ever be sent hither. It seems that the whole country is open to itinerant missionaries.

We may go out two by two or more on preaching excursions, in any direction, for weeks together, while our wives may be keepers at home, teach schools, and perform various other important services."

Mr. and Mrs. Benham arrived at Bangkok about the first of March 1840, and Messrs. French and Peet and their wives May 28th. Owing to the unexpected failure of the vessel, in which they sailed from this country, to go to Siam, they and their associates were detained some time at Singapore; and before the company had all arrived at the seat of the mission, God was pleased to visit them and the mission with a grievous calamity. On the sixth of April, Mr. Benham was drowned in the Meinam river, as he was returning from the monthly meeting for prayer. His boat appears to have been swept by a strong current against the cable of a native vessel, and overturned. The death of such a man anywhere is a great loss to the church, but in the infancy of a mission like the one in Siam, it is specially severe. It would seem that pulmonary disease had previously fastened itself upon him, and would probably have made his life a short one, had he not been removed by this stroke of God's providence. Mr. Johnson embarked at Boston, with Mrs. Johnson, in the barque *United States*, Captain Webb, Nov. 17th, bound for Batavia, on his return to Siam. The Committee have heard of their safe arrival at that port.

Mr. Robinson's time has been chiefly occupied in translating the Scriptures into the Siamese language. The last three of the Gospels have been translated and printed, together with the Acts, the Epistle to the Colossians, and the three Epistles of John. For want of pecuniary means, the press lay idle about ten months, and meanwhile several of the tracts went out of print. It was believed that the calls for tracts at the tract-house, where there was a regular distribution four times a week, would average from ten to fifteen a day during the year. The printing reported by the mission is as follows :

	<i>Pages.</i>
Previous to 1839,	1,858,319
In 1839,	1,120,641
In 1840,	244 000
Total,	<hr/> 3,222,960

So that the amount of printing from the beginning, in the language of the Siamese, is 3,222,960 pages. One of the native press-men gives some evidence of piety. A passage in a letter from the mission shows that in Siam there are some special facilities for making use of the press.

"It is probably a moderate calculation which allows that there are at this time at least one million of Siamese readers. Allow us for a moment to direct your attention to the means which have produced so many readers. In

the first place the Siamese have a written character which is exceedingly simple and perfect, and which their children can learn to read within from two to four months. A native adult of but ordinary abilities may learn to read it in from fifteen to thirty days. Again all the Siamese wats are more properly seminaries of learning, than temples of religion. They concentrate rudimental, academical, and collegiate instruction, not as thoroughly, it is true, as we have been accustomed to see in our country, but still thorough enough to make all or nearly all readers who are taught in them. Again it is a sacred custom for parents to send their children to the wats for instruction. There are very few Siamese male children who do not spend some time in these seminaries. A large proportion of these who are not sent to the wats are taught at home by their parents, or some one of the family, or a hired teacher. It is very rare that a family can be found in which there is not one or more who is able to teach reading. May we not recognize a special providence in all this. And may we not, without enthusiasm, infer that God would have us take advantage of this state of things? We would mention one thing more. The Siamese have been accustomed from time immemorial to receive their religious instruction from books. This is the channel through which all their sermons are preached, all their superstitions inculcated, and all their faith and practice established. And we may add that it is also the channel of a large proportion of their business transactions. What a mighty channel is this, even with only the power of the pen. What mighty works has it accomplished under the control of the prince of darkness! What blessed results may it not effect when widened and deepened a thousand fold by the christian press!"

But whatever value the Siamese may place upon education in connection with the Siamese temples and priests, they have not yet shewn a forwardness to place their children in schools instituted by the mission. The Chinese are thought to be more accessible here than in China, or the Archipelago, and the mission recommends the establishment of a boarding-school for Chinese children.

Though the mission is not able to point to any of the Siamese who have publicly embraced the christian religion, yet it can show some important results, indicative of progress and preparation for farther and more efficient labors, which prove that it has not labored in vain. The following results, communicated by the brethren at the close of the last year, bear of course a similar relation to the labors of the other protestant missionaries in that country, that they do to our own.

"1. We have reason to believe that the king and the great body of those in authority look upon us as honest, upright men, and think we came here to do good. At first we were looked upon with a suspicious eye. Many very naturally supposed us to be in some way connected with the English, who have made extensive conquests in this quarter of the world, and whose power is consequently much dreaded. It was difficult too for those who know no law themselves but selfishness, to conceive it possible that we should have come so far merely for the purpose of doing good and propagating our religion.

"2. Large numbers in Siam have their feelings, we suppose, enlisted in our favor on account of having received from us special temporal benefits. Such was the affection of the common people of Palestine for the Savior, pro-

duced by his having healed their diseases, that on several occasions they proved an effectual protection against the malice of his enemies. Seven or eight thousand have received medical aid from us since our arrival in the country. A large portion of these were afflicted with maladies confessedly beyond the reach of the skill of their own physicians. They were from all parts of the kingdom. It will readily be seen that the agency of this class of persons is likely to be of great value in the dissemination of the truth. Whenever we make excursions into the country we meet some of them. They are ready to invite us to their houses and to introduce us to their neighbors. Thus, in a few hours, a work may be accomplished in preaching the gospel to a little village, which, under other circumstances, could not be done half so effectually in days or even in weeks.

"3. Many thousands have had the gospel so preached to them as that they understood its leading principles. Of this we have no more doubt than we have of any well established fact. Besides formal preaching, in the common acceptation of the term, in which way alone we have addressed many thousands, we have printed and distributed about 70,000 religious tracts and portions of the Scriptures. In a large majority of instances the distribution of these tracts has been accompanied by oral instruction and exhortation calculated to awaken the interest of those who receive them. It is usually the case that at the stated times for distribution some persons are present from a distance. They hear, receive books, and return home and read and relate to their families and neighbors what they themselves have learned.

"4. There are some hundreds, at least, who have a pretty thorough knowledge of the christian system, and have closely observed its practical influence on those who profess it. We refer now to those who have for some time been connected with the mission as teachers, scholars, and laborers of various classes. We include also those, of whom there is a large class, who have frequently visited our families and have had opportunities of judging of our principles by our conduct. These have had line upon line and precept upon precept.

"5. There is a considerable number who profess to be convinced of the folly of idol worship and to have forsaken it. Cases of this kind are becoming somewhat frequent. We think they have been more numerous during the last, than in any previous year. If we express a doubt in regard to their sincerity, they say, 'Go to our houses and see. We have taken down and thrown away all our idols and implements of idol worship.' We do not believe that all these professions are sincere. Still we hope that in some cases they are so. It must be remembered that it is a great thing for a heathen to renounce the religion of his fathers; and where we see any considerable number who are willing to do this publicly, we may be sure that those convictions which lead to this step are becoming widely diffused.

"5. Finally, we consider it no small step in preparing the way for the reception of the gospel by this nation that several of the most prominent and influential men acknowledge their disbelief of the system of the universe taught in their sacred books, and consequently acknowledge that the books which teach this system are uninspired. There are many thousands of volumes of what the Siamese call their sacred books. It is probable that all these books contain more or less that may be proved to be false, and therefore contain the elements of their own destruction. It is especially so with some of their most renowned books, which treat of the system of the universe.

"As there are few if any nations where the belief of the people depends so much on that of their superiors as in Siam, it is reasonable to suppose that this beginning, by men high in rank and influence, in the rejection of books heretofore reputed sacred, will have an influence in overturning the established belief of the nation, and preparing the way for the reception of the true religion."

MISSION TO CHINA.

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, and what is to result from them, does not yet appear. Doct. Parker says,—

“I am constrained to look back upon the present state of things not so much as an opium or an English affair, as the result of a great design of Providence to make the wickedness of men subserve his purposes of mercy towards China, in breaking through her wall of exclusion, and bringing the empire into more immediate contact with western and christian nations.”

Mr. Bridgman takes a similar view. He writes about the same time,—the summer of last year,—

“There has of late years been much intercession made to God in behalf of China. And we know he will, in his own time, and in his own way, bring the Chinese to acknowledge his supremacy, and to bow to his peaceful and holy commands. I cannot for one moment entertain the idea that China is to be closed, like Japan, and that it is for centuries, or even for tens of years, to exclude the light of God’s glorious gospel. Neither can I believe that those who bring glad tidings and publish peace are much longer to be hindered from their work. The pride and the haughtiness of man God will humble. The mountains shall be levelled, and the rough places be made smooth. Jesus shall reign. More and more do I long for the time when I may go among this people, and day after day and hour after hour discourse to them about the things of God and heaven.

“We are on the eve of a new era, and a great revolution has commenced. We have long mourned over the evils and the desolations around us. For these the gospel is the only remedy. And now we trust the God of nations is about to open a highway for those who will preach the word.”

The partial interruption in the labors of the mission gave Doct. Parker an opportunity to make a visit to the United States, for which he had obtained the previous consent of the Committee, and he arrived on the 10th of December, his passage having been generously given him by R. B. Forbes, Esq. He has since exerted himself to awaken an interest, both in this country and in England, in behalf of China, and particularly in respect to the plans of the the Medical Missionary Society formed some years since by foreign residents in Canton and Macao. The climate not agreeing with Doct. Diver’s constitution, he repaired to Singapore, and thence, in accordance with strong medical advice, he sailed for his native land. He arrived at Salem on the sixth of July, and has since, at his own request, been released from his connection with the Board.

At the commencement of the present year, the Chrestomathy was nearly completed. Mr. Williams, besides the care of the press

and the study of Chinese, was prosecuting the study of Japanese. One of the ship-wrecked Japanese gives evidence of conversion to God. In other respects, the mission was employed as usual, though with diminished opportunities of course for personal intercourse with the Chinese.

At the latest date from this mission, Mr. Abeel was about visiting his brethren of the Reformed Dutch church in Borneo, going by way of Singapore.

INDIAN ARCHIPELAGO.

MISSION TO SINGAPORE.

Mr. Dickinson, at his own request, has been released from his connection with the Board, and has formed a connection with the Singapore institution, a promising seminary of learning under English patronage. Mr. and Mrs. Tracy, Mr. and Mrs. Travelli, and Mr. Wood, are now in this country. Mr. Wood is expected to become connected with the mission to Turkey. He arrived with his motherless child, at Philadelphia, on the 29th of January. While detained at St. Helena, he experienced great kindness from Mr. Carroll, United States consul; a gentleman who has frequently distinguished himself by kind offices to our missionary brethren. Mrs. Travelli arrived early in February, and her husband in the July following; both had experienced the failure of health. Mr. Tracy has suffered much in this way; but did not come home till he had tried the Neilgherry Hills in vain. Only Doct. Ball and Mr. North are left in the mission. The printing in 1840 was all in Chinese, amounting to 442,900 pages of Scripture, and 672,572 pages of tracts, and a number of handbills; making, in all, 1,146,302 pages. This swells the total amount of printing in the native languages at Singapore from the beginning, to 14,071,168 pages.

The seminary for boys contains fifty-seven pupils, and the female boarding-school ten.

The Committee have been coming, for some time, to the decision, which they have recently adopted, to relinquish this mission, and they are taking measures to bring it to a close as soon as the result can be brought about without unnecessary sacrifice in the interests involved. The comparative value of different fields cannot always be known without experiment; but when experience on this point is gained, it is the part of wisdom to give it due influence on our proceedings.

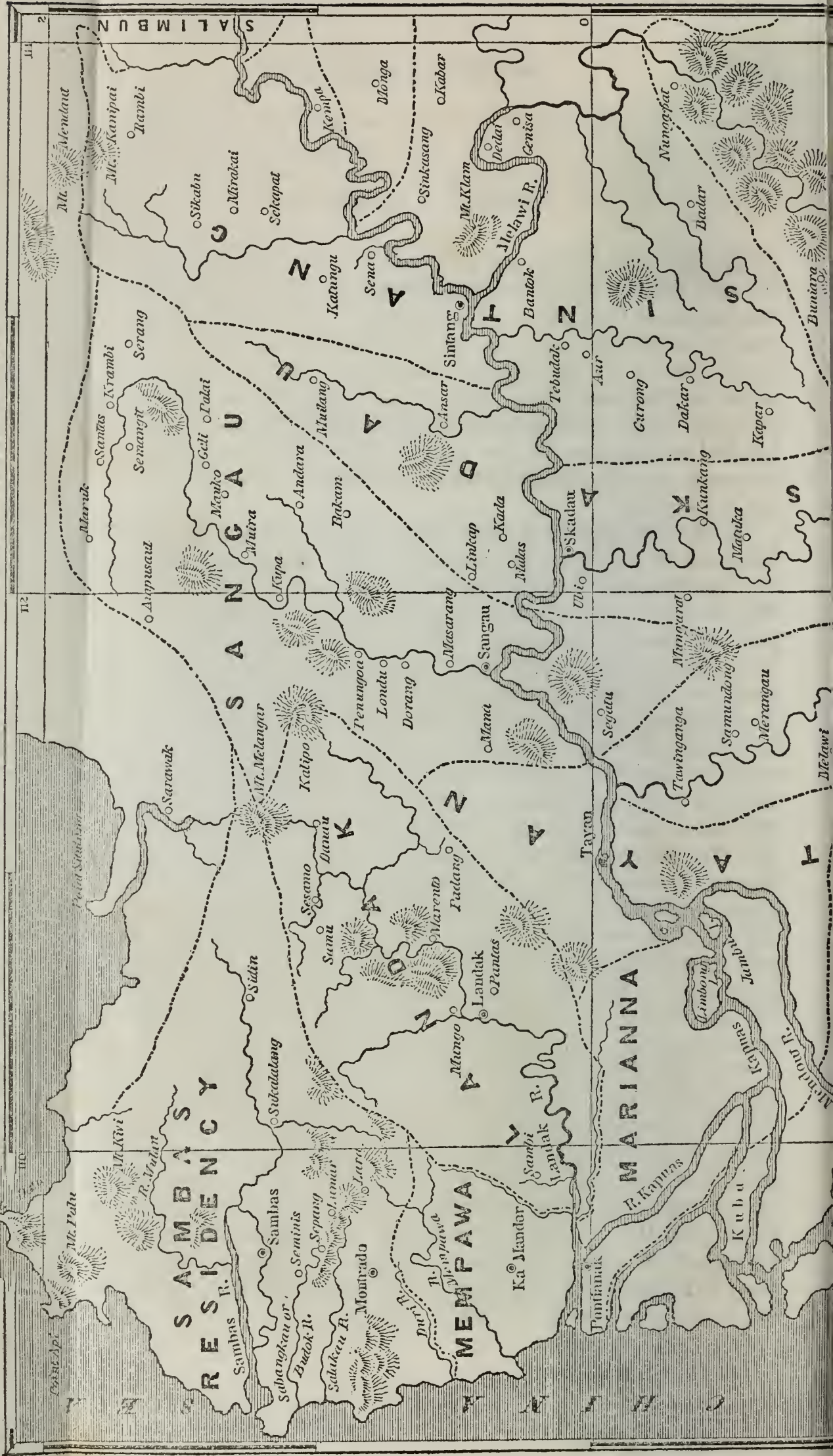
MISSION TO BORNEO.

This mission is composed of members of the Reformed Dutch Church, and derives its support, through the Board, from that denomination of Christians. The original designation of this mission was not to Borneo, nor were the embarrassing regulations since imposed upon it by the Dutch government, anticipated by any one when the Prudential Committee, at the suggestion of their Dutch brethren, turned their attention to Netherlands India. The mission has had its full share of the trials incident to an unexplored and barbarous country, but the way is gradually becoming more obvious and inviting.

Mr. Nevius appears to have had a prosperous voyage, with his family, from Singapore to Pontianak. But in the summer of 1840 he was bereaved of a daughter, and some months after this event, Mrs. Nevius's health had so far declined, that a voyage to Singapore was deemed necessary. They were there in April.

In May last Mr. Pohlman was about proceeding by way of Surabaya to the help of Mr. Doty in the Sambas Residency. Mr. Thomson was married in December to Miss Emma Combe, a Swiss lady who had been engaged in teaching a French and English school at Batavia. As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his brethren in Borneo. The Rev. William Theodore Van Doren and wife and Rev. Isaac P. Stryker embarked at Boston, November 17th, in the barque United States, Capt. Webb, bound for Batavia. The Committee have heard of the arrival of this vessel at that port. Messrs. Van Doren and Stryker are required by the Dutch regulations to reside a year at Batavia, before proceeding to Borneo. Two other brethren are under appointment for this mission, and are expected to embark soon after the annual meeting; but no physician has yet been obtained.

Until Mr. Pohlman arrives, Mr. Doty will have been alone in the Residency of Salmas. Montrado being the best place for a permanent station, he has made frequent applications to the authorities for liberty to reside in that place. Though his requests had not been refused, the answer was delayed, it was said, for obtaining the consent of an important Chinese member of the local government. Where in this Residency the first permanent station will be formed is quite uncertain. Previous to August 1840, Mr. Doty had distributed more than two thousand Chinese books and tracts, and some also in the Malay language.



Mr. Youngblood was waiting at Pontianak the arrival of an associate who might accompany him into the country of the Dyaks, to whose spiritual welfare he regarded his life as specially devoted. Messrs. Nevius and Youngblood have a school under their care, containing from twenty to thirty Chinese children. The people manifested an increasing interest in the school, and it was expected to be enlarged, with the males and females in separate departments. Miss Condit has commenced the study of Chinese with reference to the female department. The school is now taught by a Chinese speaking the K'hek dialect, which is the one chiefly spoken by the two thousand Chinese at Pontianak. Mrs. Youngblood has some Malay girls under instruction, and Mr. Youngblood designed opening a school for Dyak children, and also to take a few Dyak boys into his family. As soon as the number of laborers and the state of the funds would permit, more effectual measures were to be taken for raising up, with the blessing of God, a body of native helpers.

In a missionary point of view, the country of the Dyaks, in the interior, east of Pontianak and Sambas, has, until within a few years, been entirely unknown; and for what we now know of it we are indebted to the self-denying zeal of missionaries of the cross. Messrs. Youngblood and Nevius performed two tours into the interior of their country in the early part of last year. The first, occupying from the 26th of March to the 17th of April, was up the Kapuas river, on which Pontianak is situated, as far as Sintang, about two hundred miles eastward of Pontianak, or more than three hundred, following, as they did, the course of the river. Sintang is at the junction of the Melawi river with the Kapuas. Extracts from the journal of this tour may be found in the *Missionary Herald* for August. The other important places visited on this river were Tayan, Sangau, and Skadau. On the 23d of April these brethren set out on another tour. This was extended as far as Landak, on the river of that name, a branch of the Kapuas, having its junction at Pontianak. They estimate the distance by water to be almost one hundred and thirty miles. They first ascended the Mandor, a branch of the Landak, as far as the Chinese town called also Mandor, and thence went on foot three days to Landak. Their course homeward was down the Landak river. In these tours they were everywhere treated with kindness by the Dyaks of all ranks. The appearance of reserve and suspicion at first shown by the chiefs at Sangau and Sintang, disappeared as soon as the true character and object of the missionaries were known.

The brethren call for at least five additional laborers. They thus describe the kind of missionaries needed.

“With respect to the qualifications of missionaries destined for this island, we would say they should be men of strong faith and having an ardent love to the Savior and the souls of the perishing. They should be men possessing decision of character, patient under trials and afflictions, and willing to be cut off, perhaps for life, from all civilized and Christian society, except that of their associates in the mission; and they should be prepared to deny themselves of all the luxuries and most of the comforts of life. As it regards the article of food, but little else is to be obtained in the interior than rice and poultry, and a part of the year fruit and a few vegetables. We mention this in order that all who come here may count the cost before they leave their native land, and not be disappointed after they arrive on the ground, and be unwilling to go forward and thus weaken the hands and discourage the hearts of their brethren. If any brethren destined for the interior of this island prefer to come out unmarried, we think it would be well, as much itinerating will be necessary, and such could devote more time to this part of missionary labor, than those who have the cares of a family devolving upon them.”

This district, like many others in the Archipelago, presents a variety of races, languages and dialects. There are the Chinese, Arabs, Malays and Bugis, who are of foreign origin, and the Dyak, which is probably the aboriginal race. Then there are corresponding differences of language; and some of these languages, as the Chinese and Dyak, have a number of dialects. There is danger that a mission sent into such a country will so divide its labors among the races and languages, that, though the laborers should all be together in one place, they would in effect compose several entirely distinct missions. The Malays, Arabs, and Bugis of western Borneo, appear all to be Mohammedans. The language acquired by the missionary determines the course of his labors; and if a part of the missionaries devote themselves to the Chinese language, part to the Malay, and another part to the Dyak, there are three missions; and, except for the purposes of social intercourse among the missionaries themselves, it is scarcely possible that they should be more really distinct, if territorially separated. The Committee, while inquiring into the various modes in which a greater amount of concentration may be given to the influence of the missions, have had their attention drawn of late to this class of influences, and they are now, in their correspondence with the brethren of this mission, endeavoring to guard them against an exposure, from the influence of which they have not wholly escaped. Our principal efforts should unquestionably be directed to the Chinese and Dyaks, and perhaps the latter people have a paramount claim upon the labors we have to expend on the island of Borneo. It may yet be found expedient to delay attempting a permanent station in the Sambas Residency. The difficulty of inter-communication between Sambas and Pontianak is such, that the two stations might perhaps with more propriety be denominated two missions.

The difficulties in the way of prosecuting a mission among the Mohammedans, in some parts at least of this field, are thus described by Mr. Youngblood.

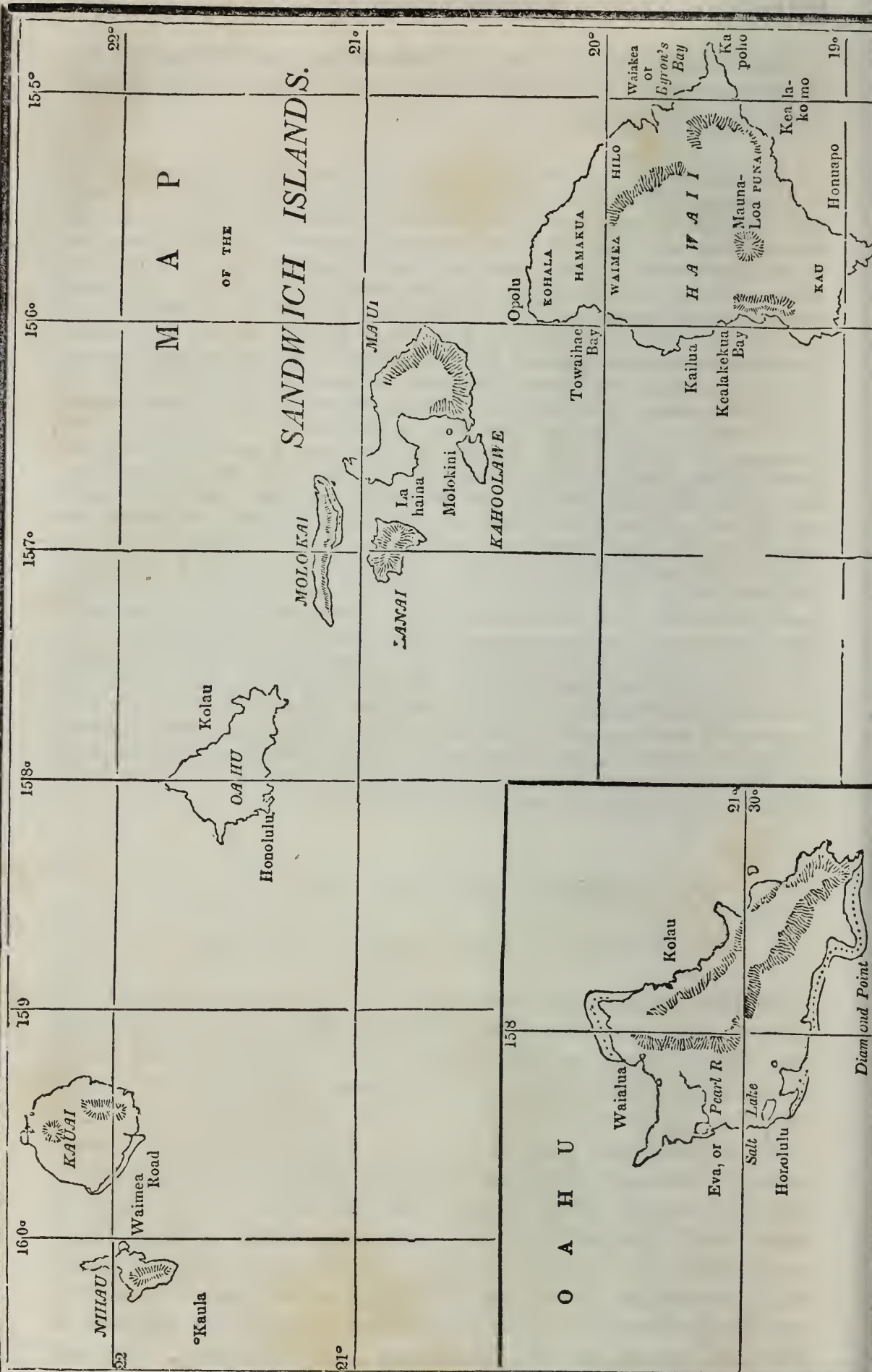
“The difficulties of prosecuting missionary labors in Pontianak are greater than in many other Mohammedan countries, owing to the bigotry of the inhabitants, and the influence of petty chiefs and priests, especially Arab priests, who are quite numerous. It must, however, in justice be said that some few of the native chiefs, who have had considerable intercourse with Europeans, appear to be less prejudiced against Christianity, than any Mohammedans of rank I have before met. Another difficulty in the way of the missionary, if he wishes to visit the people, (and it is almost the only way he can hope to benefit them,) is the location of their dwellings. For the most part they are built upon posts, on the banks of the river, or on rafts or logs which rise and fall with the water. If we wish to visit them we are obliged to hire a *sampan* (small boat) for which we pay from three to forty cents, according to the distance and the time it is kept. Besides, the houses are generally isolated, that is we cannot go from one to the other without getting into our boat, and therefore cannot converse with more than one family at a time. But this is not all our difficulty. If we go out in the morning before the heat is oppressive, we often do not find the men at home, and the women and children frequently run away or close the door before we enter. In the middle of the day it is generally too hot to go out, and if we do, we often find the natives asleep. In the afternoon, for an hour or two before sunset, the men are commonly at home, but as good Mussulmans, are then engaged or soon to engage in their prayers; visitors, on that account, if no other, are not welcome. One who may welcome you at any other time does not wish to see you after four or five o'clock, just the time when the missionary can best see him. There are other trials, such as the levity and ignorance of the people, being laughed at as fools and scorned when you speak of the Trinity, and of Christ incarnate and him crucified. But this is no more than all faithful missionaries have to encounter in all Mohammedan countries, as well as in many others.”

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

So far as statistics are concerned, the report of this mission will relate to the year ending May 1840, the time of its annual meeting. With regard to other matters, the Committee avail themselves of the communications of individual missionaries, of a later date.

Mr. Dibble had a prosperous voyage to the islands, and has resumed his labors in connection with the seminary at Lahainaluna. Mr. Hall returned from Oregon with his family on the 24th of June, 1840, but not with all that improvement in Mrs. Hall's health which had been anticipated. Mr. Parker had found benefit to his health in a voyage to California, to the coast of which he was kindly furnished with a gratuitous passage by Mr. Simpson, a gentleman connected with the Hudson's Bay Company. Mr. and Mrs. Bingham and Mrs. Thurston are now in this country. They



are among those who commenced the mission. They expect to return as soon as the leading objects of their visit are accomplished. Mrs. Castle died in great peace at Honolulu, of consumption, on the 5th of March last. She was highly esteemed in the mission. Mr. Chamberlain had been brought down to the borders of the grave, and then was unexpectedly restored to tolerable health. Doct. Lafon, at his own request, has been released from his connection with the Board. Several members of the mission have suffered considerably in health, and yet have been able to remain at their posts. Doct. and Mrs. Judd have been bereaved of a promising son; and Mrs. Thurston, soon after her arrival in this country, was called to mourn the decease of a pious and interesting daughter.

The Rev. Daniel Dole and Rev. Elias Bond, with their wives, sailed from Boston, Nov. 14th in the ship Gloucester, as a reinforcement of this mission. The Committee have heard of their safe progress as far as Valparaiso.

The mission were much pleased and encouraged by the visit of the United States exploring squadron, which spent seventy days at the islands, in the autumn of last year. The deportment of Com. Wilkes, Capt. Hudson, and other officers, and of the scientific corps, towards the mission and towards the government of the islands, was such as became the representatives of a great Christian nation.

The proceedings of Capt. Laplace, commander of the French frigate L'Artemise, at the islands, reported to the Board at its last meeting, have been brought to the knowledge of the French government by the Rev. Robert Baird, who, at the request of the Committee, obtained an interview for this purpose with the king, and also with Mr. Guizot, the minister for foreign affairs. Mr. Baird delivered to the king a memorial addressed to him by the Committee, and made such verbal statements as the occasion permitted. The points that ought to receive the attention of the French government are, the abusive conduct of their representative towards the American missionaries, and the demoralizing influence of the treaty he forced upon the natives. Regard for its honor also requires the return of the twenty thousand dollars exacted by Capt. Laplace from the native government, which that government can ill afford to lose. A memorial of the missionaries respecting Capt. Laplace's abusive conduct towards them, was presented to Congress by the Hon. Peter D. Vroom, a member of this Board, and was referred to the committee on foreign affairs, and by that committee to the Department of State. This was near the close of the late administration. The Committee have taken some measures to call the attention of the present rulers of our nation to this subject.

of the mission will tend to give precision to our ideas concerning the spiritual condition of the native churches.

“The past year has been a time to test the character of church members, to unmask the hypocrite and self-deceiver, and to show more plainly who are, and who are not, the true people of God. Among other things tending to try the faith of God’s people in these islands the past year, may be mentioned the introduction of Romanism, the death of some of the influential chiefs of the nation who were church members, and some important political changes in the nation. These occurrences have produced great excitement throughout the whole islands, have occupied much of the attention of all classes, and have presented temptations to the native Christians greater and more alluring than any to which they have heretofore been exposed.

“Considering the fickleness of the native character, and that most of the church members are mere children in knowledge, we have feared that many of them would become an easy prey to such temptations; and while we have had occasion to mourn over the sad defection of some church members the past year, yet we believe that in the midst of trials and temptations, the church has been making advances. Many of its members are growing in knowledge, and are, we believe, becoming rooted and grounded in the truth. Every year’s experience convinces us more and more, that the Lord has a true people to serve him in these islands, and that this number is increasing from year to year; and we have abundant encouragement to labor and pray that Zion here may advance and increase, till she shall appear in all her beauty and comeliness. The Holy Spirit has visited some of our churches the past year in a special manner, though not in so powerful a manner as two years since. Among the churches that have more especially shared in this blessing the past year, may be mentioned the church at Kailua on Hawaii, the church at Kealakekua, and the church at Hilo. In some others there has been, for some part of the year, an interesting state of things attending and succeeding protracted meetings.”

Mr. Coan, the pastor of the large church at Hilo—the largest church under the pastoral care of one man, perhaps, in the world,—has the following reflections in the early part of last year.

“To say that these thousands have all entered by ‘the door,’ or that they are all ‘sheep,’ would be more than we can say of any church. Should but one half or one fourth of them reach heaven, the sight will be glorious. Should one half fall away within one year, my soul shall not feel discouraged. The way of life and the way of death are before them; and through Christ strengthening me, I am determined that, if any of them perish, their blood shall be on their own heads. By the help of God I am resolved, without ceasing ‘to warn every man and to teach every man night and day with tears.’”

Mr. Hitchcock, writing from another island in January of last year, remarks as follows on the general character and circumstances of the church-members.

“It must be remembered that the converts here were taken from the lowest depths of ignorance and moral debasement; and many, yea all of them, have lived in habits of falsehood and many other overt sins until such habits have become indeed a second nature to them. All those powerful influences which co-operate with the grace of God in restraining converts from sin in our na-



tive land, are wholly wanting here. Let it be supposed for a moment, that all those who entered the church as fruits of any great revival in New England were destitute of parental influence, destitute of conscience, destitute of any true sense of the worth of character, and lived to the moment of their conversion in the midst and in the practice of licentiousness. It is easy to perceive that, even allowing them to have been true converts, many more cases of discipline might, and probably would have occurred, in those churches, than can be expected to occur now. What we have supposed of the converts in such a New England revival is fact with converts at the Sandwich Islands. The fact, therefore, that cases of sin and disorderly conduct are more frequent here than there, does not prove that the work of the Holy Spirit, or that the number of real conversions here, has been less than there; or that the proportion between real and false conversions in the Sandwich Islands' revivals is less than in those occurring in civilized lands. Taking into the account all the unfavorable circumstances of the members of the church of which I have the care, their great ignorance, the limited range of their ideas, the irresistible influence of the example of their ungodly friends and of society in general, the force of early education and habits of sin, their extreme poverty, idleness, and aversion to thinking, and numerous other adverse influences,—the grace of God, in enabling them to walk as consistently with the gospel as they do, seems to me more evident and conspicuous than it does in churches where there are vastly greater attainments in holiness, but where adverse influences do not exist, and where there are ten thousand precious influences acting in a direct line with that grace. Still I fear that much fruit of our great revival will be found but stubble and chaff in the great day of trial. My soul is daily distressed with the stupidity, levity, self-will, and insensibility to obligation to Christ of those who have professed his name. But I have sanguine hopes, even of many of these, grounded upon the change there is manifest even in their character, and upon the fact that much darkness and ignorance must remain, even in true converts, and consequently much imperfection in christian character."

Mr. Armstrong, writing from Wailuku, in July of the same year, makes these general remarks.

"As to the standard of piety in the church, I see as yet no ground for any other opinion than that I have uniformly expressed, viz., there is chaff and wheat both. In what proportions I pretend not to tell. The day will reveal it. The Lord knoweth them that are his. There has been, as yet, no general defection in this church, nor falling off; although there have been individual cases of distressing apostasy. My only hope in regard to our churches is that the Great Shepherd has his eye upon them for good, and will not forsake them."

The Committee are not able to say how far the subjoined statement of the offences that were made cases of discipline in the church at Kailua, is applicable to the other churches.

"There have been other cases of discipline amounting to sixty-four—twenty-eight for smoking, thirteen for quarrelling, six for breach of the seventh commandment, four for neglecting the regularly appointed meetings and ordinances of the church, three for travelling on the Sabbath, two for falsehood, two for rum-drinking, two for leaving the island without sufficient reason and leaving their parents to take care of themselves, one for concealing crime, one for playing at cards, one for making use of a form of baptism in a trifling manner, placing the hand on the head of another, and repeating the

form, and one for stealing. This completes the list of offences which have appeared in the church at Kailua, during the past year, and most of them during the last five months."

To avoid doing injustice, however, to that particular church, as well as to place the facts just given in their proper relations, it is necessary to make another quotation from the same letter, which was written by Mr. Thurston in April of last year.

"At our last general meeting there were in the church 326 members in regular standing, two suspended members, and one excommunicated. Now there are 628 members in regular standing, fifty-nine suspended, none remain excommunicated. The number in the church has more than doubled since our last annual meeting. Not an increase of numbers merely, but, I trust also an increase of strength and union. The Head of the Church has smiled on us, and we are blessed. I have no fears for the safety of the church, if strict and impartial discipline is exercised."

That man must have little experience, who has not expected a season of coldness and reaction to follow the extraordinary religious excitement and in-gathering in the churches of these islands. The preceding tabular view shows that Waimea, the north-western district of Hawaii, had begun to suffer in this respect, previous to the annual meeting of the mission in June of the last year. Hilo is the eastern district of the same island. Mr. Coan, of this district, attended the meeting at Honolulu, and owing to various detentions, was absent about seven weeks. Writing near the last of September, he gives the following description of the state in which he found his church and people on his return.

"On our return I hastened to examine the state of the flock, and as soon as possible to make a thorough tour of Hilo and Puna. I found a greater degree of stupidity among the people, than I had seen since 1836. Many, who had been zealous and active in the work of God, now seemed cold and indifferent. Meetings were more thinly attended, and a considerable number of the church had fallen into sin. Though the great multitude of the disciples still maintained their standing as Christians, and avoided all disciplinable offences, yet there was a falling off in their moral energy, an apathy in their feelings, and a want of vitality and unction and prevalency in their prayers. In some villages not one in a hundred had fallen under church censure, and in others considerable numbers had indulged in some besetting sin. The direct occasion of the falling of nearly all who had wandered, was smoking tobacco. The passion of the natives for this vile narcotic is exceedingly strong and almost universal; and when this intemperate appetite has been indulged for a considerable length of time, it is about as difficult to eradicate it, as to reform the confirmed drunkard. I need not, however, enlarge on this topic, as you are already acquainted with the facts in the case. On visiting the offenders some appeared truly penitent, others indifferent, and a third class hard hearted and determined in sin. However, God wrought, and he is now separating the precious from the vile, and giving us power to 'return and discern between the righteous and the wicked.' It is with us 'a time of trouble and rebuke and blasphemy,' and time of searching and sifting."

He thus states the apparent causes of this decline in the work of grace at Hilo.

“1st. The absence of their spiritual guides. Moses was but forty days on the mount, and the camp of Israel, the high priest, Aaron, not excepted, fell into idolatry. Now this people are much like Israel in the wilderness, fickle and wayward; one day trembling before the mount of fire, and the next disowning the God who fills heaven and earth with tokens of his eternal power and Godhead. Now they see his works of terror and of love, and they sing his praise, but they soon forget his goodness and tempt him in their hearts. Notwithstanding the great things which have been done for this people, they are still in every thing but sin, babes; and while in this state, they need the vigilant eye, the guiding hand, and the tender heart of a parent at all times. When I think of their infantile state, of the many sources of temptation within and around them, of their former and long-cherished habits of self-indulgence, and of their extremely feeble powers to resist temptation, I wonder not that so many, but that no more, fall, in the absence of their teachers, and in the hour of temptation. Suppose one hundred of the little children in one of your cities give good evidence of having been born again, would their tender parents consent to throw them together, and into the midst of all the rude and wayward children of the city, and thus leave them to the dictates of their own understandings and passions, without superintendent or guide? Who would vouch for their moral rectitude under such circumstances, even for a day, much less for a week or a month?

“2d. The fall of several chiefs and men of distinction. You can hardly conceive how strongly the external conduct of this people is influenced by the habits or the known or inferred will of their rulers and principal men. If great men are on the side of righteousness, little men must be of course; but if those high in rank and power despise the cross of Christ, then the multitude must cry out, Crucify. One who has never lived under a despotic or tyrannical government, and marked its debasing effects on the minds of a people, can form but a faint idea of the obsequiousness and the sycophancy practised by the lower classes towards the rich and the noble, on whose favor they feel dependent for all the blessings of being, if not for being itself. You can then see the connection between the fall of some dignitaries, and the sifting of the church.

“3. The promulgation of new laws, regulating the distribution, boundaries, titles, and management of lands, fisheries, etc., together with the appointment of a new set of officers and a revisal of the mode of taxation. Now all this, we trust, will work for the good of the people; yet the change is so great, and withal so sudden; the little earthly interests to be adjusted are so numerous, and to them complex and difficult; the officers appointed to do this are so inexperienced and unskilled; and furthermore, the people on whom the laws operate are so ignorant, so jealous, so bigoted, and so blindly attached to old habits and customs,—that you will easily see how the minds of the community may be all absorbed in temporal things, to the neglect of the eternal interests. This is truly the present state of things here.

“4th. The deadly snares laid by ungodly foreigners, and the influence of our ‘French revolution,’ which has broken down the bulwarks of temperance and virtue, and by which the leaven of wickedness, ‘the mystery of iniquity doth already work.’ Could you see all these and many more evils which time fails me to name, combining and acting simultaneously upon this rude and unstable people, you would adore the grace which keeps so many from falling, rather than be disheartened that numbers wander, and that spiritual apathy comes over others. It is a time of peculiar trial to the church; but it is wisely permitted by God to try and to prove his people. Let it be so, if ‘he that is left in Zion, and he that remaineth in Jerusalem shall be called holy,’ and

The Board will call to mind a statement of this kind in the last Report. The following relates to the year ending June 1, 1840.

“*Wailua*. Some incipient measures have been taken towards the erection of a stone meeting-house at this station.

“*Honolulu, 2d cong.* A new dobie meeting-house, which was in progress at our last general meeting, has been completed, and it was dedicated on the 29th of August.

“*Wailuku*. A meeting-house is in progress at the station, and it is hoped will be completed in the course of the summer.

“One at Haiku has been completed.

“*Kealakekua*. Much labor has been expended on a new meeting-house, which has not yet been completed. Several new school-houses have been built.

“*Hilo*. Six new meeting-houses, of sufficient capacity to accommodate from one to two thousand each, have been built by the people of Hilo and Puna. Besides these fifteen or twenty houses have been built for the accommodation of schools and meetings. This latter class of houses will contain from 200 to 1,000 people each.

The contributions at the several stations, in money or other property, for various public objects, were as follows :

“*Hilo*. The contributions of the people to benevolent objects, in labor, fuel, food, arrow-root, kapa, etc., if valued according to the ordinary price of such articles, would probably amount to \$500, a large share of which has been devoted to the support of Mrs. Coan's boarding-school for girls. Some has been devoted to the boarding-school for boys, some to teachers and other benevolent objects.

“In addition to the above a plantation of sugar-cane, the product of monthly concert labor, has recently been manufactured, producing in all about 5,400 pounds of sugar and 400 hundred gallons of molasses. The profits of this plantation are appropriated to the boarding-school for boys.

“*Waimea, Hawaii*. The report of this station shows the sum of 1,600 dollars contributed in kapa, mats, salt, meeting-houses and school-houses, kalo patches, etc. This aid to public objects is valued according to what it is supposed it would be worth, if it had been rendered at a fair compensation.

“*Kealakekua*. Contributions at the monthly concert are regularly made, which have amounted during the year to \$200, nominally; in wood, money, kapa, etc.; the avails of which have usually been divided among the schools for the support of teachers.

“*Wailuku*. The people, besides performing a great amount of labor in building two meeting-houses—one at the station, not quite finished, and one at Haiku—have contributed about \$200 in valuable property to the same object.

“*Honolulu*. The people belonging to the 2d church and congregation have contributed in labor, timber, and cash, to the amount of \$150, for a bridge built the present year in the neighborhood of the meeting-house. Some of the residents in the village contributed the planks and spikes, and paid the carpenter's bill for covering it.

“The people of Waikiki contributed \$5,20 towards the support of the teacher in that place.

“*Kaneohe*. Contributed for benevolent objects \$100, also for a bell \$120.

“*Ewa*. The church have raised about \$15 for the support of schools, and about \$100 towards paying for a bell.

"*Waialua*. The people have contributed \$150 for the support of native teachers, and \$50 towards the purchase of a bell.

"*Koloa*. The avails of monthly concert labor and other contributions of the church amount to about \$250, which have been appropriated to purchasing a bell, paying teachers, etc.

"*Waimea, Kauai*. Two schools are supported by the people at the expense of \$60; which is about the whole amount of their yearly contribution to benevolent objects.

"*Waioli*. Contributions have been made at monthly concert to aid in supporting teachers, and the various articles contributed are estimated at about 50 dollars.

"Besides the above the people have paid a debt of \$100 for a station school-house, and contributed \$100 more towards the erection of a new meeting-house."

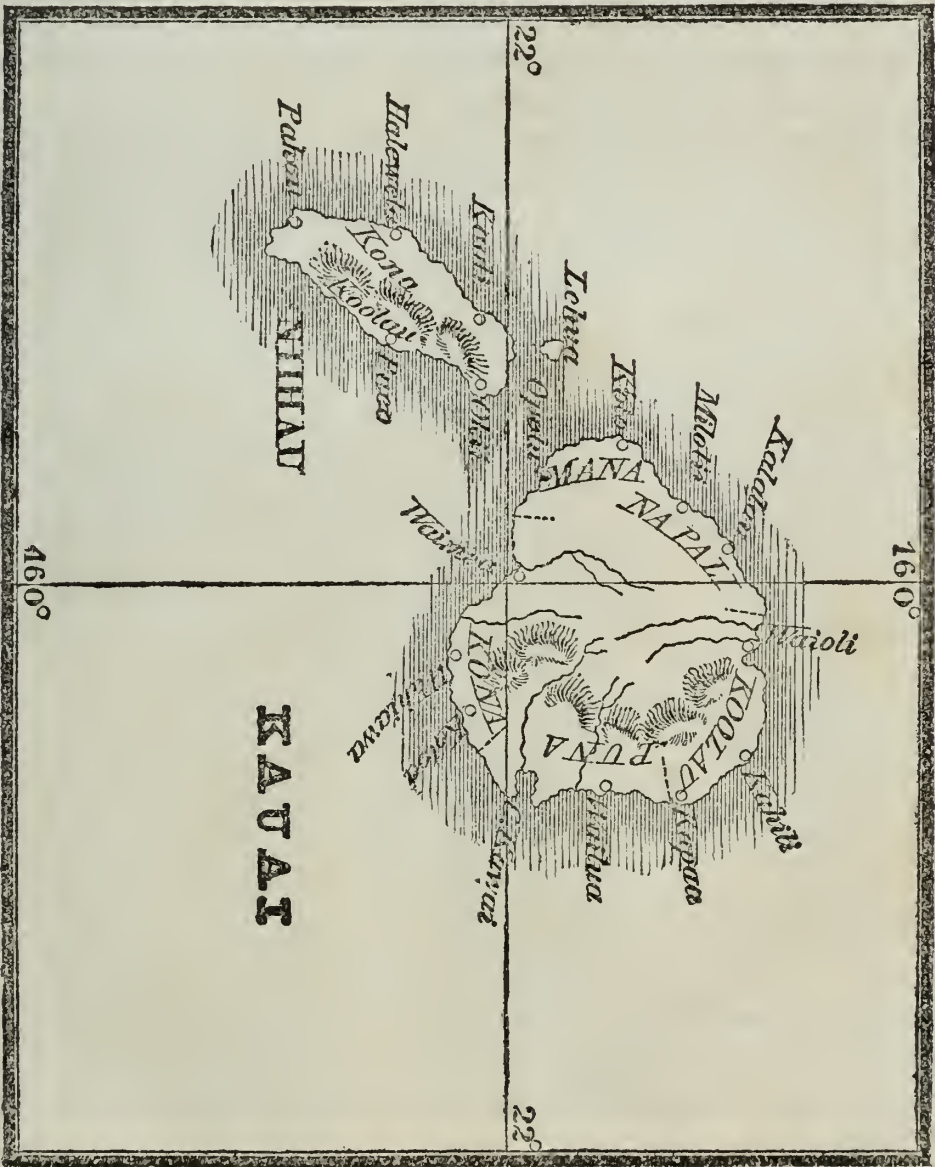
The amount exceeds 4,000 dollars ; or more than one quarter of a dollar, on an average, for each church member.



Our Savior places a high value on the contribution of the poor widow, because she gave from out of the depths of penury. In placing an estimate upon what is done by the churches at the islands, let a remark of Mr. Armstrong be regarded. He says,—

“The whole nation, not even excepting the chiefs, are poor. The common people are distressingly so. There is not one man, woman, or child in ten, throughout my church, who would not be regarded as a fit subject for a poor-house, or an object of charity, in Massachusetts.”

Still, if the independent existence of the Sandwich islanders as a nation can be preserved, they may be expected in process of time to support their own native ministry of all descriptions. On the subject of foreign missionaries deriving their support from the island



population, Doct. Andrews makes the following important remarks.

"If it were clear that the people could to-day, without distressing themselves, support all the missionaries on the ground, I should be very doubtful of the wisdom of urging them to it; at least, unless we can so far conform to their mode of life as to reduce our expenses to a level with their own. I think it would be exceedingly difficult to make Sandwich islanders understand why they should support us at an expense five or six times as great for a family, as is required for a family, of their own community, and probably with a majority of the people, the difference is far greater than this. If we should give up our civilization and come down to Hawaiian habits, instead of trying to bring them up to our own, they might easily support us all to-day with the products of their own soil."

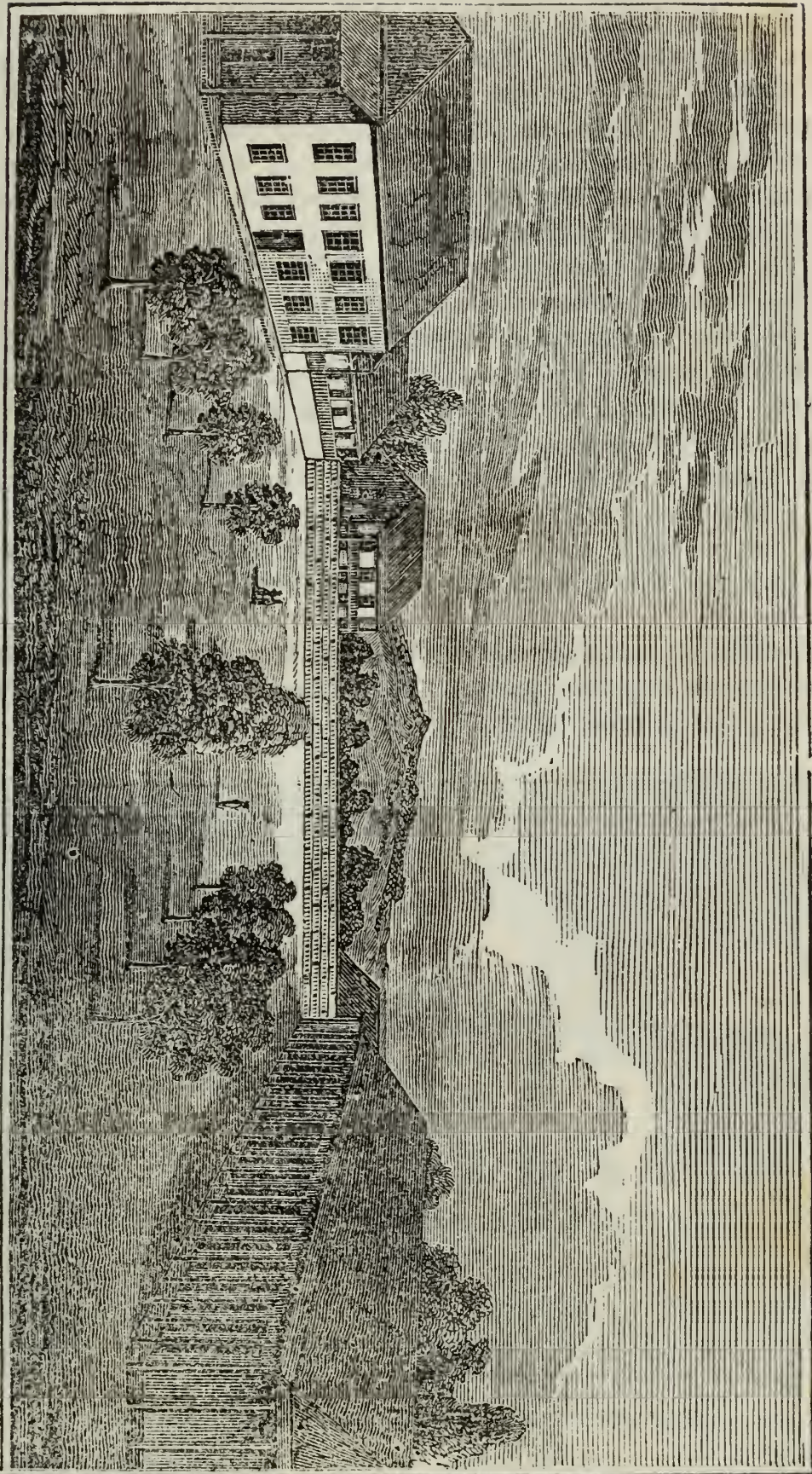
Preaching. This has been attended to as usual. The average congregations on the Sabbath at several of the stations, are given in the tabular view of the churches. Were it not for unduly swelling this Report, some interesting scenes might be drawn from the communications of the missionaries. They may be found on the pages of the Missionary Herald.

Education. The returns of the mission are imperfect in respect to the common schools connected with the several stations. They are here given in a tabular form.

STATIONS.	Number of Schools.	Number of Scholars.	Readers.	Writers.	Arithmetic.	Geography.
Hilo,		3,198	2,400			
Waimea, (Hawaii,)	30		2,397	1,141	1,036	412
Kohala,		1,921	1,154			
Kealahakua,	25	870				
Kailua,			570			
Hana,	23					
Wailuku,	30	1,000	750			
Lahaina,	11					
Kaluaapa,						
Honolulu,		423				
Kaneohe,	10					
Ewa,	2					
Waialua,	11	275	250			
Koloa,						
Waioli,	6	153	132	60		
Waimea, (Kauai,)	25	414	304	103		
Nawiliwili,						

No correct result can be drawn from such imperfect returns ; but the number of common schools may be estimated at 200, the number of pupils at 14,000, and the number of readers in these schools at 10,000.

Besides the seminary at Lahainaluna, and the female seminary at Wailuku, there are boarding-schools at Waialua, Hilo, and Hono-



FEMALE SEMINARY AT WAILUKU, ON MAUI.

lulu. The school at Waialua is a self-supporting or manual labor school, under the care of Mr. Locke, containing ten pupils. It is in the incipient stages. The female boarding-school at Hilo, under Mrs. Coan's care, contains twenty-two pupils, fourteen of whom are members of the church. The school is sustained chiefly by the natives. The boarding-school for boys at the same place, under the care of Mr. and Mrs. Lyman, numbers fifty-five pupils, twenty-five of whom are church-members. The pupils, with a single exception, are from Hawaii, and twenty of them are desirous of entering the seminary at Lahainaluna.

The boarding-school at Honolulu is for the children of the chiefs, and is supported by them, at least so far as the children are concerned. It contains eleven pupils, including the king's adopted son. The chiefs have erected a commodious house for the school, and have committed their children entirely to the care and instruction of Mr. and Mrs. Cooke, who are at the head of the institution, and have the valuable assistance of John Ii, a native, who was the secretary of the government during the regency of the late Kinau.

The female seminary at Wailuku has fifty-four pupils, eighteen of whom are hopefully pious. The institution has been visited with sickness, but in other respects has been greatly prospered.



SEMINARY AT LAHAINALUNA, ON MAUI.

The seminary at Lahainaluna has been in a languishing state the past year. The causes of this decline having been at length providentially removed, in great measure, (though it still suffers for want

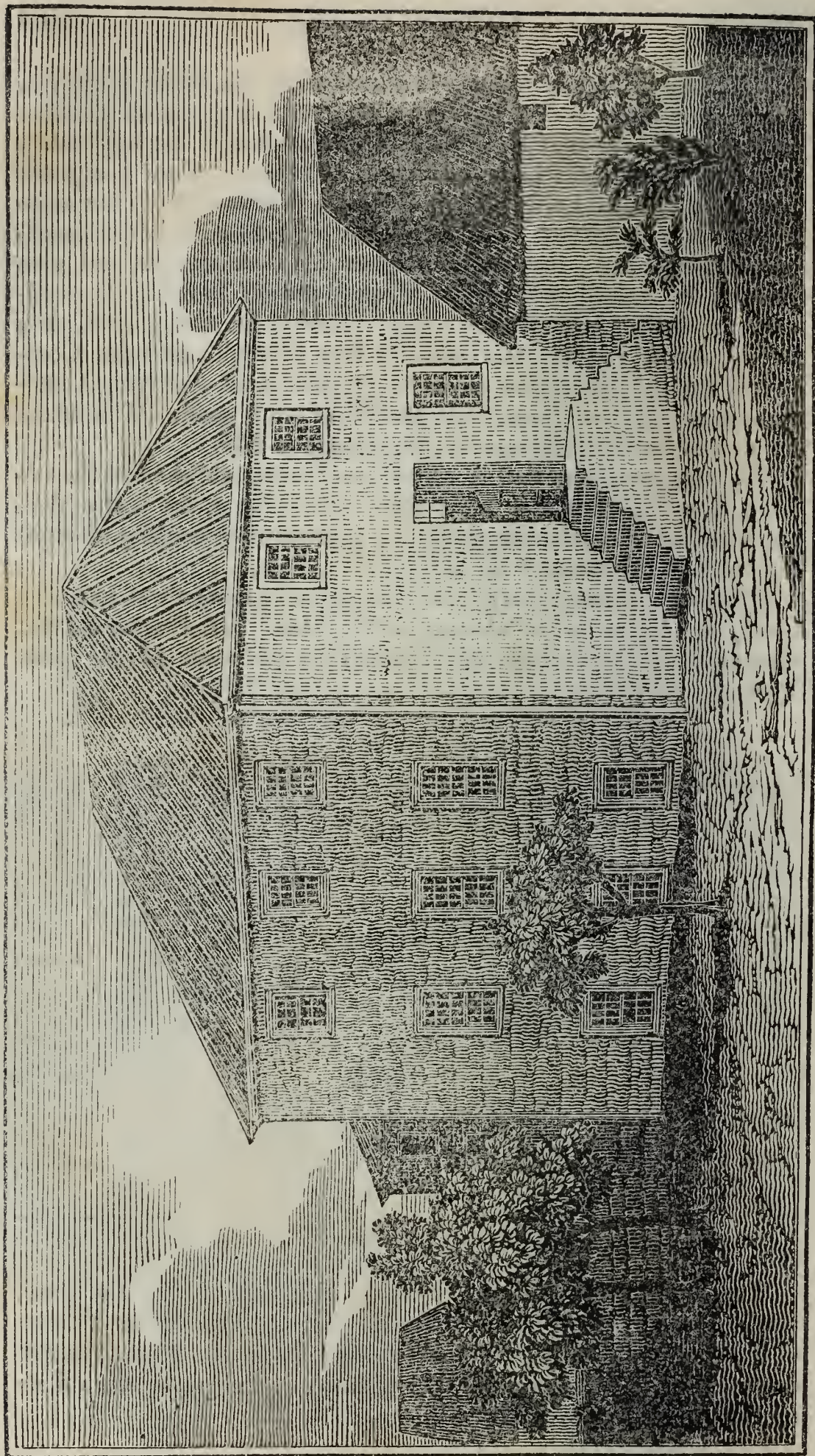
of adequate pecuniary means,) the institution has begun to revive. There are three teachers, Messrs. Andrews, Clark, and Dibble; and a secular assistant has been hired to work with the boys when they are not engaged in their studies. At the end of the year there were fifty pupils, and, by the introduction of a new class, the number has been increased to eighty-three. They are quiet, industrious, and obedient; they make progress in their studies, and give promise of future usefulness. What is needed to make the seminary the fruitful nursery of a native ministry for the islands, is a strong, sanctifying spiritual influence from on high; and the Committee would present that object to the Board as deserving a constant remembrance in prayer to the Giver of all good. The whole number of boarding scholars in the mission is 235.

The mission desire that a school may be established at the islands, in which they may place their own children for instruction, and thus do what may be possible to prevent the necessity of sending them to this country for education.

Printing. The printing in the Hawaiian language was less than usual, on account of the absence of Mr. Hall. Mr. Rogers did not remove from Lahainaluna to Honolulu till the close of the year. It was as follows;—

					<i>Total</i>	
<i>At Honolulu.</i>					<i>Pages.</i>	<i>Pages.</i>
	<i>Size.</i>	<i>Pages.</i>	<i>Copies.</i>			
Himeni Hoolea, - - - - -	24	184	10,000			1,840,000
Scripture Lessons, with cuts, - - - - -	12	84	2,000			168,000
Scripture Lessons with cuts, - - - - -	12	2	35,600			71,200
Daily Food, - - - - -	24	48	12,000			576,000
Child's Book on the Soul, - - - - -	18	66	10,000			660,000
Child's Arithmetic, - - - - -	24	48	10,000			480,000
Reprint of seven signatures of the Bible, - - - - -	12	84	150			12,600
Letter to the (Hawaiian) churches, - - - - -	12	24	1,000			24,000
Laws, &c. (1st, 2d, and 3d edition, for government,) - - - - -	12	24	7,600			182,400
Ike Mua, (4th edition,) - - - - -	12	48	10,000			480,000
Proclamation, (for government,) - - - - -	12	2	600			1,200
Quarantine Laws, (for government,) - - - - -	12	8	500			4,000
Treaties, - - - - -	12	8	400			3,200
Circulars, bills, &c. - - - - -		10	700			7,000
Total,		640	100,550			4,509,600
<i>At Lahainaluna.</i>						
Moral Philosophy, 4th sig. - - - - -	12	48	2,000			96,000
Catechism, (Fisk and Abbott's) No. 2, - - - - -	12	36	500			18,000
Political Economy, 10th sig. - - - - -	8	80	400			32,000
Questions on Geography, - - - - -	4	14	1,000			14,000
Total,		178	3,900			160,000

The amount of Hawaiian printing, therefore, during the year, was 104,450 copies, and 4,669,600 pages. The whole amount of printing from the beginning is 99,196,073 pages. About 66,000 copies, among which were 9,000 volumes of Scripture, were done up in the bindery.



PRINTING OFFICE AT HONOLULU.

The Papists. The number of priests has been considerably increased. Infinite Wisdom, in permitting the introduction of influences so adverse, may have designed, among other things, to sift the churches that have been gathered on the islands, and perhaps also to give depth and power to the feeling of humility and dependence in those who had been the favored instruments of gathering the churches. Mr. Bishop says concerning the papists, writing from Ewa,—

“Its priests are flocking in upon us from France, and are organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after, in his long robe, with crucifix in hand, baptizing all who apply, and urging those who do not apply to come and receive the waters of regeneration. They enjoy perfect toleration in the discharge of their functions, and when we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them.

“The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by Com. Wilkes, his officers, and the American consul, the king published a law prohibiting his subjects the making and using of intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu, drunkenness has been entirely stopped. But the evils it created are still felt, in the depravation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad confirmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

Doct. Andrews writes concerning them from Kailua, whither two Romish priests had gone,—

“Their services are attended by a considerable number of careless and wicked individuals, most of whom go apparently from mere curiosity. A very few, I can hear of but five, individuals have turned to their faith. No church members have shown any disposition to follow after them. They have been in numbers on week days to see the new teachers and their images, and seem well satisfied that bowing down before and praying to images is *hoomanikii*,

idol worship, notwithstanding all the protestations of the priests that the images are merely to assist the memory. These new objects of worship, which are presented to them, they compare to some of their ancient idols."

The testimony of Mr. Armstrong is added. He writes from Honolulu,—

"David Malo, an intelligent and pious native, has just made a tour around this island, with the particular design of preaching against the papal heresy. I should think his labors were much blessed. One of his favorite ideas is that Romanism is essentially no better than the old idolatry of the islands. This point he manages admirably, having such a thorough knowledge of the former religion of the country. According to Malo's reports, the number of natives who have turned to Romanism is quite small, and consists chiefly of such persons as were never much under the influence or instruction of our mission. This accords with my own observation, although there are some exceptions to the remark. In fact, many of the natives are idolaters at heart and always have been, and it is easy for such to slide into the semi-idolatrous practices of the church of Rome."

Much pains have been taken by the papal priests to give currency to the idea, especially in Europe, that they and their converts have been grievously persecuted by the government of the islands, and that the missionaries of the Board were the instigators and authors of the persecution. The subject was perhaps sufficiently considered by the Board at its last meeting, but it is considered at some length in an article to be found in the Appendix.

Progress of Improvement. There is no doubt that the population of the islands has been diminishing for many years past. Doct. Andrews throws light upon this subject, and encourages the belief that the decrease will be arrested. He writes from Kailua.

"I have very little doubt that since my acquaintance here, there have been more births than deaths. And that such was the fact during the first nine months of 1839, we have the evidence of an account of births and deaths made out at the same time the census was taken. During that period there were thirty-two more births than deaths.

"I have recently made an effort to ascertain what proportion of the native children survive. The result shows that more than one half die under two years of age, and a very considerable proportion of these at the period of from six to twelve months. Of those who survive the two first years, but a very small proportion die in childhood.

"That so large a proportion of deaths in infancy is not attributable to an unhealthy climate, is manifest from the fact, that of those who survive that tender age, but a small number die early. That the climate of the Sandwich Islands is not unfavorable, even to the tender infant, is evident from the small proportion of the children of the missionaries which have died. The deaths among the children of this mission, of all ages, does not exceed one seventh of the whole.

"To those acquainted with the habits of Sandwich Islanders, the cause of so many early deaths is plain. It is to be found in insufficient clothing, or as is often the case, in an entire destitution of covering, in improper food, and

want of cleanliness. It is the practice of natives to feed their children at a very early age, and often from birth, with poi, fish, sea-eggs, sea-weed, and whatever else they themselves eat. The consequence is indigestion, dropsy, diarrhœa, and other complaints. Disease having supervened, no alteration is made in the diet, but a mistaken kindness indulges the sufferer in every thing his appetite craves, until death closes the scene. With such treatment the wonder is, not that so many perish, but that any survive. My inquiries were directed chiefly to women under fifty years of age. There is, I think, a little improvement among the younger class of females in the management of their infants, and the good effects are apparent in the fact that a larger proportion of their children survive.

“It is not uncommon to find females who have lost all, or nearly all, of families of ten or twelve children, and that in infancy. I know one woman who says that she has borne twenty-one children, but one of whom is living, the others having all perished in infancy.

“Another interesting fact was impressed forcibly upon my mind in the course of this examination. It is this, that since the light of the gospel has dawned upon the Sandwich Islands, natural affection has increased.”

Among the deaths of the past year was that of Hoapili, the aged and pious governor of Maui. What a contrast did his christian death afford to the horrors of a pagan exit from the world!

An extract from the general letter of the mission, will show the progress of improvement in this young christian nation, so recently emerged from the lowest depths of pagan and savage barbarism.

“By the statistics of the churches, and the account of labors bestowed at our several stations, you may expect that we shall report rapid progress in civilization and social improvement. We grieve that we cannot thus report. Truth obliges us to say, that the progress of the people in improvements of this kind is slow. It is always up-hill work. The same causes which have heretofore retarded civilization here, and which we have often mentioned, still exist. In addition we may mention the confusion which has resulted from the doings of the French, the introduction of Romish priests, and the breaking down of the barriers to the introduction of vice, which the chiefs had erected. During the year there have been, notwithstanding, some improvements at all our stations. At Honolulu there has been a marked improvement in roads and bridges. Houses also of a better structure have been built by the people. Mr. Smith's church and congregation have completed a commodious and beautiful house of worship. At Wailuku on Maui, a large stone meeting-house, built at the expense and by the hands of the people (some \$200 may have been contributed by foreigners) is nearly completed. Another of stone at Haiku, fourteen miles from Wailuku, and one of our out-stations, has been completed during the year. At Kealakekua on Hawaii, a large stone meeting-house is in progress. We think there has been a gain the past year, in the habits of industry. On all the principal islands a considerable quantity of sugar-cane has been planted, and some of it manufactured into sugar and molasses. Cotton also in small quantities has been raised, and the wheel and loom are beginning to be plied. At some of our stations the plough has been introduced to great advantage, and we cannot but hope that it will, ere long, supersede the present slow process of cultivation. A slight gain we perceive in the appearance of the people near our stations, in their habitations, dress, etc. Next to conversion of the people to God, do we desire to see them abandoning their present methods of living, becoming cleanly in their persons and habitations, substituting substantial and decent articles of clothing for their slight and indecorous native garments. Believing, as we do, that the

health and purity of the people, and that their national existence even, depends, under God, upon a radical change in these respects, we shall not cease to urge this subject upon their attention. And we believe that as their disabilities shall be removed, as motives to exertion shall be multiplied, and especially as they shall become the children of God, their improvement in all that is lovely and of good report will be steady."

The only remaining quotation relates to a different subject, but is justified by the extraordinary interest of the scene described. The Committee refer to the irruption of the volcano of Kilauea, on the island of Hawaii, during the past year, as described by Mr. Coan.

"On the 30th of May the people of Puna observed the appearance of smoke and fire in the interior, a mountainous and desolate region in that district. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On Monday, June 1st, the stream began to flow off in a northeasterly direction, and on the following Wednesday, June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed. Sometimes it is supposed to have moved five miles an hour, and at other times, owing to obstructions, making no apparent progress, except in filling up deep valleys, and in swelling over or breaking away hills and precipices.

"But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from Kilauea. The region being uninhabited and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From Kilauea to this place the lava flows in a subterranean gallery, probably at the depth of a thousand feet, but its course can be distinctly traced all the way, by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gases. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. At some places it is impossible to trace the subterranean stream, on account of the impenetrable thicket under which it passes. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet, it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable

sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of Niagara, and of a deep gory red, falling, in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. Two mighty agencies in collision! Two antagonist and gigantic forces in contact, and producing effects on a scale inconceivably grand! The atmosphere in all directions was filled with ashes, spray, gases, etc.; while the burning lava, as it fell into the water, was shivered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed. Three hills of scoria and sand were also formed in the sea, the lowest about two hundred and the highest about three hundred feet.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast. The breadth of the stream, where it fell into the sea, is about a half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the Mississippi, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also, distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

"The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding steam, pungent gases, and smoke are still emitted in many places.

"In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. In some places the molten stream parted and flowed in separate channels for a considerable distance, and then re-uniting, formed islands of various sizes, from one to fifty acres, with trees still standing, but seared and blighted by the intense heat. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed. As the lava flowed around the trunks of large trees on the outskirts of the stream, the melted mass stiffened and consolidated before the trunk was consumed, and when this was effected, the top of the tree fell, and lay unconsumed on the crust, while the hole which marked the place of the trunk remains almost as smooth and perfect as the caliber of a cannon. These holes are innumerable, and I found them to measure from ten to forty feet deep, but as I remarked before, they are in the more shallow parts of the lava, the trees being entirely consumed where it was deeper. During the flow of this eruption, the great crater of Kilauea sunk about three hundred feet, and her fires became nearly extinct, one lake only out of many, being left active in this mighty caldron. This, with other facts which have been named, demonstrates that the eruption was the disgorgement of the fires of Kilauea. The open lake in the old cra-

ter is at present intensely active, and the fires are increasing, as is evident from the glare visible at our station and from the testimony of visitors.

“During the early part of the eruption, slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

“Through the directing hand of a kind Providence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. A few little hamlets were consumed, and a few plantations were destroyed; but the inhabitants, forewarned, fled and escaped. During the progress of the eruption some of the people in Puna spent most of their time in prayer and religious meetings, some flew in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still coolly pursued their usual avocations, unawed by the burning fury as it rolled along within a mile of their doors. It was literally true that they ate, drank, bought, sold, planted, builded, apparently indifferent to the roar of consuming forests, the sight of devouring fire, the startling detonations, the hissing of escaping steam, the rending of the earth, the shivering and melting of gigantic rocks, the raging and dashing of the fiery waves, the bellowings, the murmurings, the unearthly mutterings coming up from a burning deep. They went carelessly on amid the rain of ashes, sand, and fiery scintillations, gazing vacantly on the fearful and ever varying appearance of the atmosphere, murky, black, livid, blazing, the sudden rising of lofty pillars of flame, the upward curling of ten thousand columns of smoke, and their majestic roll in dense, dingy, lurid or party colored clouds. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming Judge.

“I will just remark here, that while the stream was flowing, it might be approached within a few yards on the windward side, while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gases, and the fiery showers which were constantly descending, and destroying all vegetable life. During the progress of the descending stream, it would often fall into some fissure, and forcing itself into apertures and under massy rocks, and even hillocks and extended plats of ground, and lifting them from their ancient beds, bear them with all their superincumbent mass of soil, trees, etc., on its viscous and livid bosom, like a raft on the water. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled fresh and clotted blood mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruction in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape from his dangerous position, when the earth opened where he had stood, and a stream of fire gushed out.”

Department of Indian Missions.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs*, and Mrs. Hitchcock; Roderick L. Dodge, *Physician*, and Mrs. Dodge; Henry K. Copeland, *Farmer*, and Mrs. Copeland; Maria Theresa Bissell and Hannah Moore, *Assistants and Teachers*.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*, and Mrs. Butler; Esther Smith, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*, and Mrs. Worcester; Stephen Foreman, *Native Preacher and Assistant Translator*; Mary Avery, *Teacher*; Nancy Thompson, *Assistant*; John Candy, *Native Printer*.

HONEY CREEK.—John Huss, *Native Preacher*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

William Potter, *Missionary*, and Mrs. Potter; Sophia Sawyer and Ellen Stetson, at present not laboring in connection with the mission.

(5 stations; 4 missionaries—one a physician; 1 other physician; 2 native preachers; 2 male and 14 female assistant missionaries; 1 native assistant;—total, 24.)

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmstead, *Teacher*, and Mrs. Olmstead; Anna Burnham and Sarah Kerr, *Teachers and Assistants*; Pliny Fisk, *Native Catechist*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington.

MOUNTAIN FORK.—No resident missionary at present.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Jonathan E. Dwight, *Native Assistant*.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*, and Mrs. Hotchkin.

(5 stations; 4 missionaries; 1 teacher; 7 female assistant missionaries; 2 native assistants;—total, 14.)

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, *Farmers*; Mrs. Allis and Mrs. Gaston.

(1 station; 1 missionary; 2 male and 3 female assistant missionaries;—total, 6.)

MISSION TO THE OREGON INDIANS.

WAILLATPU.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman; William H. Gray, *Mechanic and Teacher*, and Mrs. Gray; Cornelius Rogers, *Printer and Teacher*.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding.

KAMIAH.—Asa B. Smith, *Missionary*, and Mrs. Smith.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.

John D. Paris, *Missionary*, and Mrs. Paris; William H. Rice, *Farmer and Teacher*, and Mrs. Rice; on their way to the mission.

(4 stations; 5 missionaries; 1 physician; 3 male and 3 female assistant missionaries;—total, 17.)

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*, and Mrs. Williamson; Stephen Riggs, *Missionary*, and Mrs. Riggs; Alexander G. Huggins, *Farmer*, and Mrs. Huggins; Fanny Huggins, *Teacher and Assistant*.

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary*, and Mrs. Pond; Gideon H. Pond, *Farmer*, and Mrs. Pond.

(2 stations; 3 missionaries—one of whom is a physician; 2 male and 6 female assistant missionaries;—total 11.)

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall and Leonard H. Wheeler, *Missionaries*; Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, *Teacher and Catechist*, and Mrs. Sproat; Woodbridge L. James, *Teacher and Farmer*, and Mrs. James; Abigail Spooner, *Assistant and Teacher*.

POKEGUMA.—William T. Boutwell, *Missionary*, and Mrs. Boutwell; Frederic Ayer, *Catechist*, and Mrs. Ayer; Edmund F. Ely, *Teacher and Catechist*, and Mrs. Ely; Sabrina Stevens.

(2 stations; 3 missionaries; 4 catechists and teachers; 9 female assistants;—total, 16.)

MISSION TO THE STOCKBRIDGE INDIANS.

STOCKBRIDGE.—Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary; 1 female assistant;—total, 2.)

MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; William S. Vanduzee, *Farmer and Teacher*, and Mrs. Vanduzee; Asenath Bishop and Sophia Mudgett, *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Missionary*, and Mrs. Hall; Margaret N. Hall, *Teacher*.

(4 stations; 4 missionaries; 1 male and 10 female assistant missionaries;—total, 15.)

MISSION TO THE ABENAQUIS.

P. P. Osunkerhine, *Native Preacher*; Caroline Rankin, *Teacher*.

(1 station; 1 native preacher; 1 female teacher;—total, 2.)

SUMMARY OF INDIAN MISSIONS.

There are 25 stations; 25 missionaries—two of whom are physicians; 2 other physicians; 5 teachers; 10 other male and 59 female assistant missionaries; 3 native preachers; and 3 other native assistants;—total, 107.

MISSION TO THE CHEROKEES.

During the last year important changes have occurred, in the laborers connected with this mission, by which the strength of the mission has been still further diminished. The circumstances of his family seeming to him to require attention from him which he could not give while prosecuting the missionary work, the Rev. Cephas Washburn of Dwight requested in June of last year, that the connection of himself and wife with the Board might be dissolved. The Committee felt constrained to grant his request, and he removed from Dwight to a place in Benton county, Arkansas, a short distance from the Cherokee borders, where he is employed in pastoral and ministerial labors.

In the spring of 1840, the health of Mr. Orr, superintendent of secular affairs and farmer at Dwight, became so much impaired that he visited his friends in the northern states, with the permission of the Committee, hoping to have it so far restored that the might resume his labors. In the autumn he returned to Dwight, with health apparently improved, but he was almost immediately compelled to abandon the hope of continuing them, and he, with Mrs. Orr, requested a dismissal from further connection with the Board, which was granted in March, though he remained at the station through the spring and summer.

Miss Stetson, one of the teachers at Dwight, has been obliged by the state of her health, to visit her friends in New England. She left Dwight, May 31, and it is quite doubtful whether she will be able to return to the scene of her former labors.

Thus in five years the number of ordained missionaries of the Board among the Cherokees has been reduced from seven to three, and the number of male assistant missionaries from ten to three; and the whole number of male laborers from seventeen to six, a reduction of about two-thirds.

Miss Hannah Moore of Union, Connecticut, arrived at Dwight, to take the place of Miss Stetson, on the 22d of May.

Mr. Kellogg Day, of Alton, Illinois, was temporarily employed as teacher at Dwight during the last winter and spring.

On the 3d of April Mr. Worcester of Park Hill was united in marriage with Miss Nash, one of the teachers connected with the mission.

Doct. Butler, who had for some time previous resided at Park Hill, in November last removed his family to Fairfield, in compliance with a request of the principal Cherokees residing there. About the same time Mr. and Mrs. Buttrick, who had for some

time occupied Fairfield, removed to a place which he has named Mount Zion, in the neighborhood of which most of the Cherokees formerly connected with the church at Brainerd in their old country, now reside. Thirty families are within one mile of him, and the mission of the United Brethren is only two miles distant.

Miss Sawyer continues to reside at Fayetteville, near the eastern line of the Cherokee country, usefully employed in teaching a school composed partly of Cherokees and partly of white children.

Respecting the several churches little information has been received. At Dwight one member of the church has died and one has been admitted to fellowship. The church is supplied with preaching by the brethren at the other stations as often as their other labors will permit. The labors of a pastor are much needed. The congregation often amounts to a hundred or more, embracing from thirty to fifty besides the mission family and school. At Fairfield the church numbers sixty-eight, and the congregation varies from fifty to two hundred. At Honey Creek, where Mr. Huss preachers, sixteen persons were admitted on profession within a year and a half preceding November, 1840, and seven others were then candidates. At Mount Zion Mr. Buttrick has gathered the Brainerd church, which met in March last and changed their name to the Mount Zion church. The Cherokees are erecting a building for the accommodation of a school and public worship.

The number of churches is five, and the whole number of members may be estimated at about 200 or 220.

The girls school at Dwight had during the year sixty-four pupils in all, and the average attendance was thirty-two or thirty-three. The boys' school, after the burning of the school-house, was reopened in March last, and up to the end of May had been attended, on an average, by eighteen or twenty pupils. The school at Fairfield, taught by Miss Smith, in thirteen months received eighty pupils, though the average attendance was but about twenty. At Park Hill, the school taught by Miss Avery had last autumn, on an average, thirty pupils daily. Both the schools last mentioned are attended by a number of pupils from a distance who are boarded, at the expense of their parents, in families near the school, affording evidence that the schools are well esteemed, and that the education of their children is justly appreciated by a portion of the Cherokees. In all the five schools taught about 225 pupils have come more or less under instruction, though the average daily attendance has not much exceeded half that number.

The native preachers, Messrs. Huss and Foreman are prosecuting their useful and acceptable labors as evangelists to their own countrymen, much as in former years; and in addition to the stations

where they reside, they often hold religious services at other places in the vicinity.

Much of Doct. Butler's time has been devoted to administering medicine to the sick. During eight and a half months he prescribed for more than 1,400 patients.

No particulars have been received respecting the operations of the press during the year.

The political divisions and strifes, which have for the last ten years agitated the Cherokee people, seem now to be effectually and permanently healed; and it is hoped that their difficulties with the government of the United States will soon be satisfactorily adjusted.

MISSION TO THE CHOCTAWS.

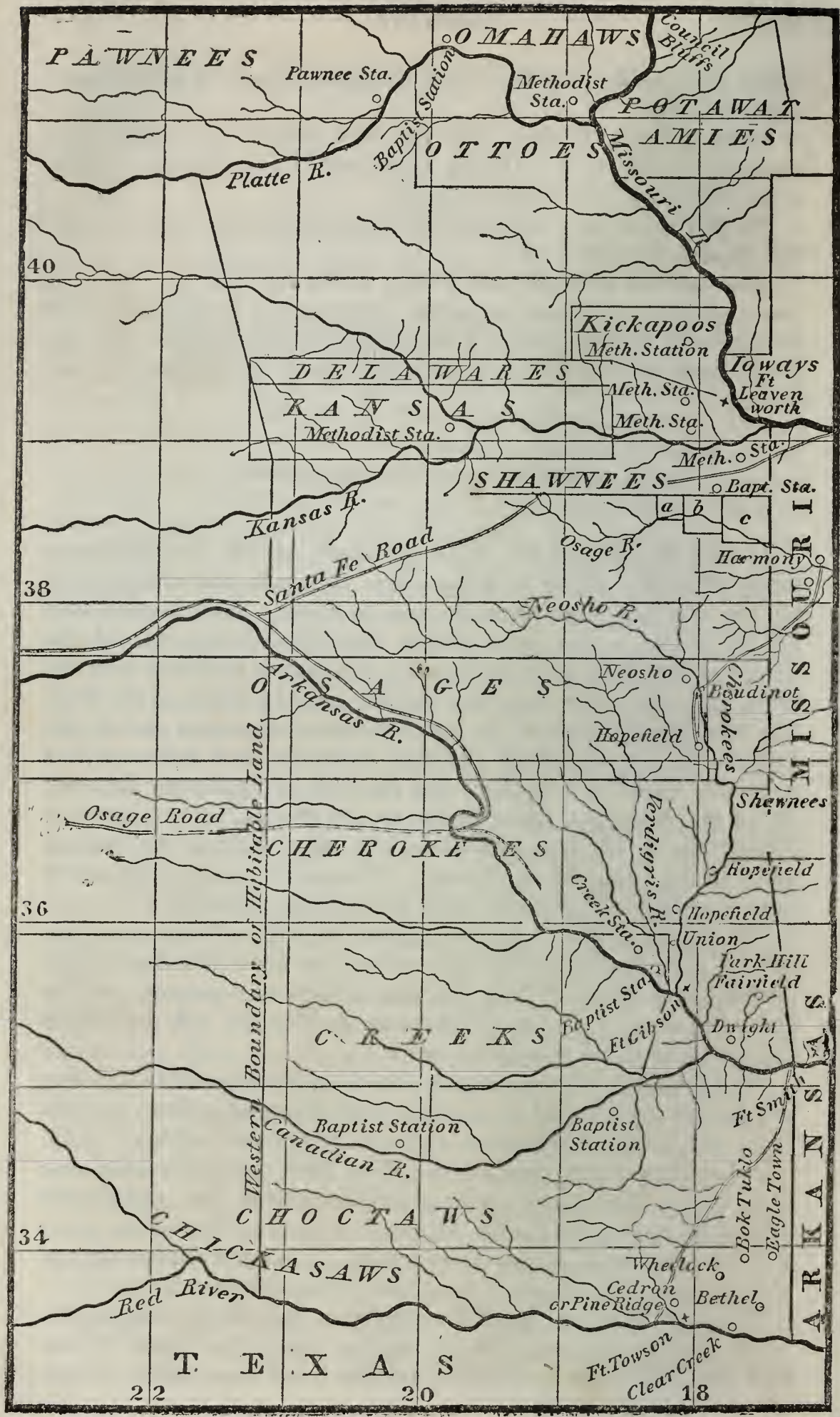
During the summer of 1840 the family of Mr. Byington was sorely afflicted. Early in August Mrs. Byington, and subsequently all the children were brought near to death. Mrs. Barnes, who left her station, a few miles distant from Stockbridge, to aid the family of Mr. B. in their emergency, was herself attacked with the fever, and after a few days was hurried away by death on the 31st. She was greatly beloved by her missionary associates and by the Indians for her excellent christian character and influence, and eminently useful as a teacher. On the 10th of September Edward, son of Mr. Byington, fell a victim to the disease, leaving precious consolation to his bereaved parents, in the evidence that he was going to the bosom of the Savior. Through the mercy of God the other members of the family were all restored to health.

The health of Mr. Jones, heretofore residing at Mountain Fork, having been declining for a year or two, he felt constrained to ask permission to return to New England, which was granted, and he arrived in June. There is little prospect that he will be able to engage again in the missionary work.

Mr. Olmstead, after visiting his friends in the state of New York, and having been united in marriage with Miss Julia Betts of New York city, reached Wheelock again about the end of May.

A Choctaw young man, named Pliny Fisk, after spending near five years at Marietta, Ohio, acquiring knowledge that might render him useful among his people, returned to them in July of last year, and has since been employed as a catechist, and in studies preparatory to receiving licensure as a native Choctaw preacher.

There are now six churches under the care of this mission, one of which has been organized during the year. To that at Wheelock and Red River twenty-two Indians have been added by pro-



fession during the year, and the whole number is now seventy-eight. To that at Bok Tuklo, also under the care of Mr. Wright, two have been added, and the present number is twenty-one. The church at Stockbridge numbers eighty-one members; that at Pine Ridge forty. To the Mayhew church seventeen have been added, and the whole number is thirty-two.

The Chickasaw church was organized during a tour made last autumn by Messrs. Kingsbury and Hotchkin on the Boggy and Blue rivers, the district in which are the principal Chickasaw settlements. Here they found some who had been members of the mission churches in the old Chickasaw country still keeping up the life of piety in their souls, and laboring to impart spiritual blessings to others around them. The Spirit of God was making their labors effectual, and some were anxiously asking what they must do to be saved. In the new church were embraced eighteen who had been before members of churches, and fifteen who then, by profession of their faith, first publicly entered into covenant with Christ and his people. To it thirty-one have since been added, making the present number sixty-four.

From May 1840 to May 1841, eighty-five persons were added to the mission churches, more by far, than during any preceding year since their removal; and since that time forty-three others have been admitted; making the present number in the six churches 314. "Some of these," say the missionaries, "are indeed our help and our joy."

Under the care of the station at Wheelock have been four schools, two of them were taught about four months each, by two native female teachers. Another was taught seven months, and another nearly through the year. The last two had, the one twenty or thirty pupils, and the other had an average attendance of thirty-five or forty. Three large and interesting sabbath schools have also been taught under the care of this station.

The school at Good Water, taught by Mr. Hotchkin at the expense of the Choctaw annuity, had fifteen or twenty pupils.

Two other schools have been taught at the expense of the mission, the one having eighteen and the other twenty-seven pupils; in all six schools and 157 pupils, though the average daily attendance was considerably less.

In three government schools taught within the limits to which the labors of the mission extend, were sixty-seven pupils.

The advance in the cause of temperance and good order, in the estimation in which the education of children is held, in attendance on the means of grace, and in genuine piety has never, probably, been more encouraging among the Choctaws, than during the last

year. The confidence of the Indians in the missionaries and a just appreciation of their labors seem never to have been more decided and obvious. Two additional missionaries are much needed to enter into the labors of the mission ; and a judicious and skilful physician would relieve the mission families from much anxiety, and enable Messrs. Byington and Wright to devote time to their more appropriate labors which is now occupied in dispensing medicines to the sick among the Indians.

The epistles of John had been translated into the Choctaw language and were printed during the last summer at the Cherokee mission press. A revision of the gospels, as far as previously printed, and a translation of the others were nearly ready for the press.

MISSION TO THE PAWNEES.

The mission families have at length removed to the Pawnee villages. They left Bellevue, the seat of the agency, on the 30th of April and reached the site of the station on the 17th of May. The tract of country is located on Council and Plumb Creeks, and is the same that was selected by Messrs. Dunbar and Allis when they explored the country in 1839. It is on the north side of Loup Fork of the Platte river, about thirty miles from their junction, and a hundred or a hundred and twenty-five from Bellevue. The soil is well adapted to corn and such other crops as are most valuable to the Indians, and the country around is regarded as the most suitable in that quarter for a settlement of Indians. Their principal villages are now within from eight to fifteen miles of the station selected.

On their approach to the place, the mission families were met by the chiefs of the Grand Pawnees and of the Tapage band, who came out two or three days' ride to welcome them to their country, and continued to treat them with much friendliness and respect, bringing them buffalo meat and corn till they were obliged to tell them to forbear, for which the missionaries gave them some useful articles in return.

On the day of the arrival of the mission families, the United States' agent for the Pawnees arrived at the site of the contemplated station, with a load of provisions designed as a present for the Indians. A council was held, at which the chiefs agreed to remove their villages and settle with their people around the missionaries, making their arrangements the present autumn, and setting up their buildings and beginning to plant the ensuing spring. Strong hopes are entertained that they will carry their intentions

into effect, and gradually, if not at once, abandon their wandering, and adopt the agricultural manner of life. The prospects of accomplishing great good for those Indians appear to be brightening.

Two or three missionaries, as many farmers to teach and assist the Indians in beginning to till the soil, and a physician are greatly needed for this mission.

Those now connected with this mission, having encountered so much disappointment and suspense, are in danger of being utterly disheartened in their work.

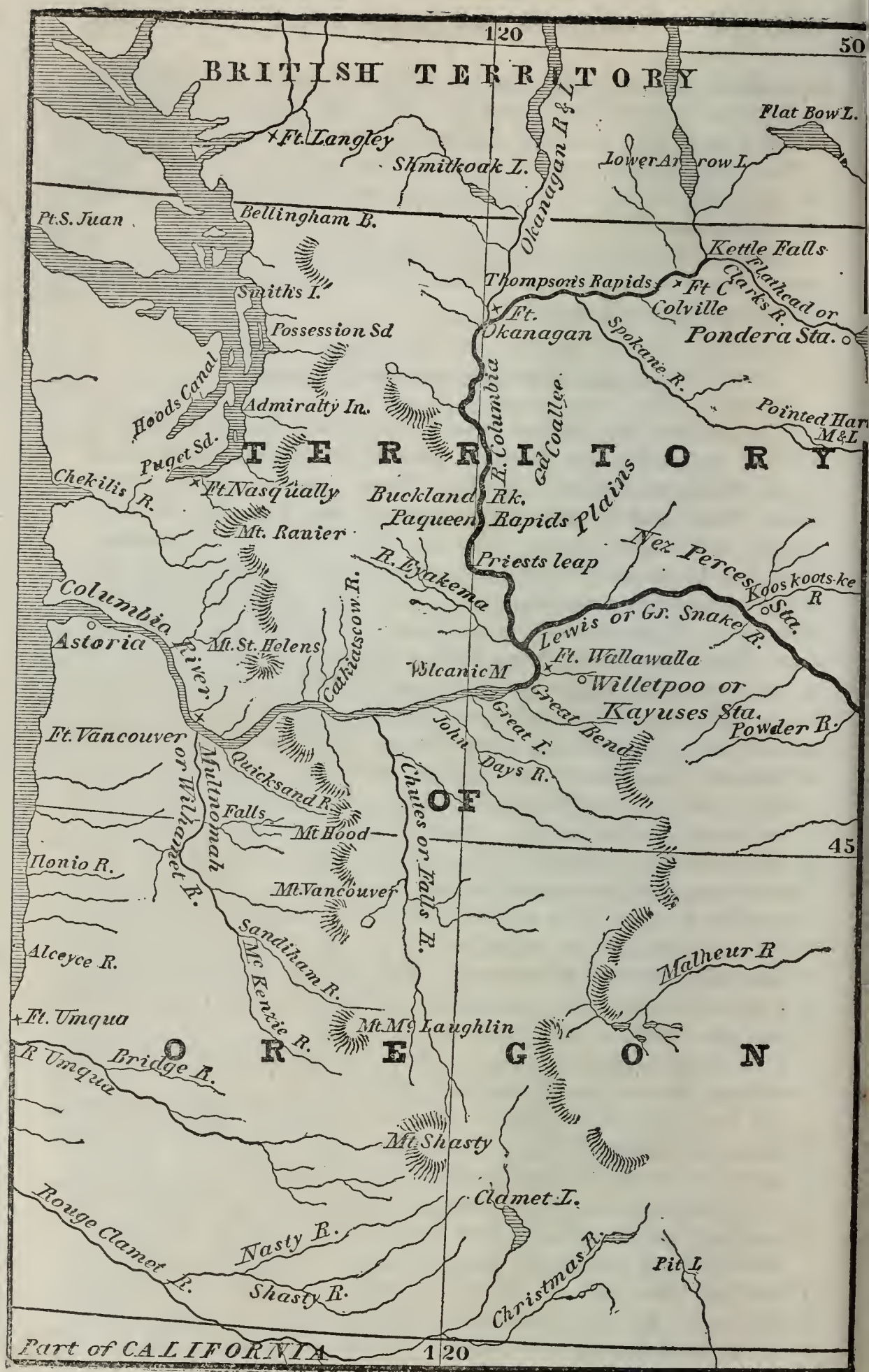
MISSION TO THE OREGON INDIANS.

The labors of this mission have been devoted to three tribes of Indians, embracing the Kayuses, near Walla Walla, among whom is the Waiilatpu station; the Nez Perces, among whom are the Clear Water and Kamiah stations,—and the Flat Heads, in the vicinity of Colville, among whom the Tshimakain station is located. The first is a small tribe, occupying grounds adjoining the Nez Perces, intimately connected with them, and generally using their language. Their territory is easily accessible, and, compared with that of the Nez Perces, lying further up the river, large portions of it are arable and highly productive, and present an opportunity and strong inducement for the Indians to lead a settled and agricultural life. The territory of the Nez Perces presents little else than a wilderness of barren and precipitous mountains, with deep narrow valleys, furnishing only here and there a few plats or narrow strips of soil fitted for husbandry. It is doubtful whether a spot can be found on which twenty families can be located contiguously and find the means of permanent support from the soil. It would seem impossible that this tribe should ever become an agricultural people on that territory, or be so located as to enjoy the advantages of schools and christian instruction. The country of the Flat Heads appears to be much more favorable to the settlement and successful instruction of the people.

The latest information received from the mission brings its history down to near the close of last March.

On the 14th of November the Rev. John D. Paris and Mr. William H. Rice and their wives embarked at Boston in the ship Gloucester, bound for the Sandwich Islands, expecting to embrace the earliest opportunity to proceed thence to the mouth of the Columbia river, and thence into the interior to join this mission.

At Waiilatpu among the Kayuses and at Tshimakain among the Flat Heads the work of the mission seems to have been steadily advancing. At the former station the Indians were quiet, united, well disposed towards the mission, and becoming more inclined to



depend on their own efforts for the means of subsistence, and more desirous to obtain ploughs, hoes, and other useful implements. The old chief, who opposed the mission, had died. The school was varying from thirty to fifty pupils, who were interested and advancing in their studies. In the religious meetings there was rather an improvement in the number and constancy of those attending, and no perceptible abatement of the interest manifested in religious instruction.

Among the Nez Perces the aspect of the mission is not so favorable. From Mr. Spalding, at Clear Water, no information later than April 1, 1840, has been received. In November previous, three persons, one white man and two Indians, were received to church fellowship. The school was very fluctuating, having at some times a hundred pupils, and the next week, perhaps, all would be gone with their parents to some distant place in search of food. A similar fluctuation characterized the religious meetings.

Mr. and Mrs. Griffin, who entered the Oregon country for missionary purposes two years ago, unconnected with any society, spent the winter of 1839-40 in the family of Mr. Spalding, the latter teaching the school, and the former rendering assistance to the mission in various ways.

At Kamiah Mr. Smith has felt himself beset with not a few difficulties and discouragements, having their origin mainly in the small number and sparseness of the Indians in that quarter, their unsettled habits, their self-righteousness, their disregard of instruction, extravagant expectations and demands from the mission, and their threatening language and conduct. They have no notion of law or penalty, sin or an atonement, and it seems nearly impossible to give them any clear ideas on such subjects.

Mr. Smith states that he has never seen more than 275 Indians at Kamiah, and he thinks that the whole number speaking the Nez Perces language does not exceed 3,000; and want of forests for timber, fences, and fuel, and of productive land for tillage, must forever prevent them from becoming agriculturists on their own territory.

Of their field of labor and their progress in their work at Tshimakain, Messrs. Eells and Walker give the following account in February, 1840.

“Taking this place as the centre of a circle whose radius shall not exceed sixty miles, and it will include a population of near two thousand souls; nine tenths of whom rarely, if ever, leave the above specified ground for a length of time, unless it may be for a few weeks in the spring. They are in five or six bands, each of which have particular lands which they call theirs, and where they pass a portion of each year. So far as I can learn they are somewhat regular in their removings. If, in this respect, the last year be a fair

specimen, we shall have no great difficulty, at almost any time, in knowing where to find a good collection.

From March to November our congregations varied from thirty to one hundred; not more than one half of whom usually remained with us during the week. They often came ten, fifteen, and sometimes thirty miles on Saturday, and returned again on Monday. Since November near two hundred have remained with us almost constantly. In addition to those just mentioned, there have been frequent visitors here from neighboring bands, coming in various numbers, from three or four to sixty at a time. They usually spend one or two weeks here, and then return.

There has usually been good attention during the time of worship. At first the appearance seemed to indicate a desire to hear something new; of late I have perceived what I have thought to be a little change, approximating toward a disposition to listen as to important truth; though I am obliged to say as yet the word spoken appears to fall powerless, producing no deep and permanent effect upon the inward man. I have not been able to learn that they have any realizing sense of the odious nature of sin, or of moral obligation.

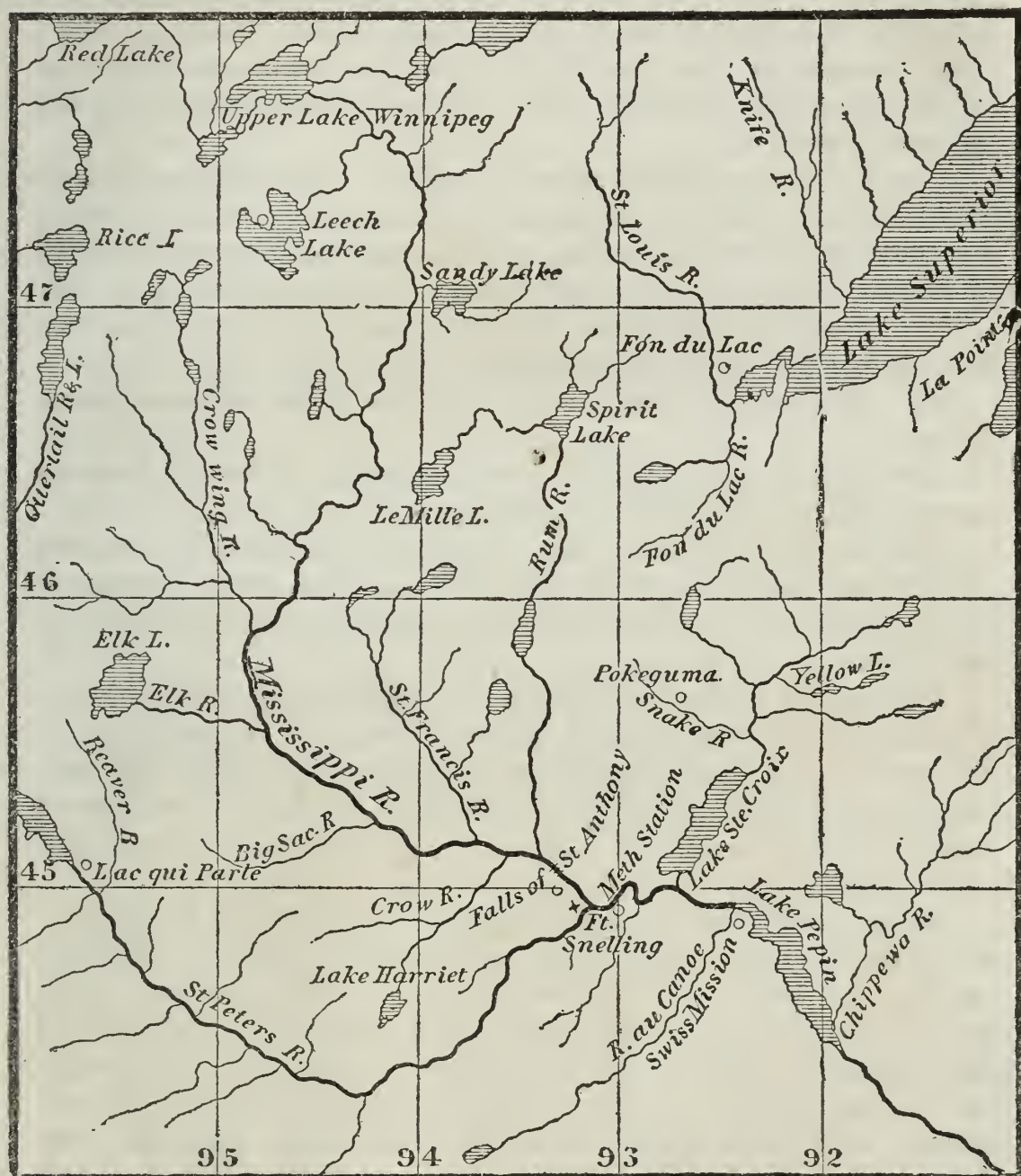
During the last week of November a school was opened. At first it was composed of little more than thirty members, but has been gradually increasing, so that it now numbers more than eighty. The attendance is very regular. The school-house, and house for worship are the same. Progress in teaching must necessarily be slow till a better knowledge of the language shall be obtained and books be prepared. As yet all the printing has been done with a pen."

In March last Mr. Eells writes that 250 Indians had been encamped near the station during the winter. The attention to religious worship and instruction was good, and a marked increase in knowledge of divine truth was apparent, and one chief especially seemed to entertain very just views of his state as a sinner and the remedy of the gospel. The school for the winter, extending through fourteen weeks, had been attended by seventy pupils; having an average daily of about fifty. The interest manifested in the school, both by parents and children, was as great as could be expected.

On the morning of January 11, the mission house at Tshimakain was suddenly found to be on fire, and being lined with rush mats, the conflagration was so rapid that nearly all the books, clothing, &c., of the family were consumed or seriously injured. This afflictive occurrence furnished occasion for an interesting development of the character of the Indians. On the first alarm the whole camp ran to the place and rendered all the assistance in their power. Their honesty was manifested by their restoring various articles which they had rescued from the fire and might have easily concealed and retained. The obligations of the mission family to Mr. McDonald, chief trader of the Hudson's Bay Company at Colville, were increased on this occasion. Though in mid-winter, he immediately, on hearing of the calamity, despatched four men attended by two gentlemen of the Company, who soon put the house in a condition to protect the families from the inclemency of the season.

A second book has been prepared in the Nez Perces language, consisting of fifty-two pages, and eight hundred copies of it have been printed by the mission, making 41,600 pages.

A saw-mill and grain-mill have been put in operation at Clear Water, and a grain-mill at Waiilatpu; which are a most valuable accommodation to the mission families, and to the Indians who are disposed to avail themselves of the advantages which such facilities for leading a settled life afford.



MISSION TO THE SIOUX.

In the spring of last year the Messrs. Pond removed from Lake Harriet to a place about one mile from Fort Snelling, where the

band of Indians to which their labors were especially directed had taken up a temporary residence. Here they were still residing in May last, when the latest intelligence from them was dated. During the summer of last year about two thousand Indians were within a day's, and most of them within three hours' walk of them. Though few of these would attend public worship on the Sabbath, they were often visited by the missionaries at their houses, and much instruction communicated to them. Some of them listened attentively. When winter came on, fifteen families still remained near the station and were visited every week. On the whole a larger number of this band of the Sioux has been accessible, and more instruction has been given them the last, than during any preceding year.

Last spring the Indians selected a place for a settlement about eight miles from Fort Snelling, and the mission were soon to hold a consultation to decide whether a station should be occupied among them, or whether a permanent location should be sought for in some village more remote from the Mississippi and from the influence of the approaching white communities.

Mr. Gideon H. Pond still retains the office of government farmer.

The church here embraces seven members, besides five from the church at Lac qui Parle, who reside with this band.

The Messrs. Pond have made progress in rendering a dictionary of the Sioux language, which they have on hand, more correct and comprehensive. They have also translated the gospels of Matthew and Luke.

This portion of the Sioux, from their proximity to the Mississippi river and to white settlements in that quarter, are exposed to many temptations. Intoxicating liquors are penetrating further into their country, and are used by them in greater quantities; and it seems scarcely possible, without special divine interposition, that they should escape ruin.

At Lac qui Parle more progress has been made in the missionary work, and the prospect of soon effecting a salutary improvement in the social and religious character of the people is more promising. During the six years which have nearly elapsed since the beginning of the mission, forty persons have been received to the mission church, exclusive of the mission families:—In the year ending with May, 1836, three; the year 1837, four; the year 1838, nine; the year 1839, ten; the year 1840, five; the year 1841, nine. Of those admitted the last year, two were full-blooded Dakota men, the first who have had the courage to come out and renounce the superstitions of their people, and encounter the

opposition and disgrace consequent on making the christian profession. The other seven were full blood Dakota women.

Of those received to the church, two have been suspended from its communion for misconduct; one has died, as is believed, in the Lord; three have been transferred to churches elsewhere; and thirty-four continue to maintain a fair Christian character in the church at Lac qui Parle. Of all received, one was acquainted with the English language and two with the French, and the remainder used the Dakota only.

Thirty adults and eighty children have been baptised since the commencement of the mission, including eight children of white descent. Of the children thirty-two were baptized the last year.

On the sabbath three meetings are held by the missionaries, two in which the services are in the Dakota language, and in the other in the English. The average number of Indians present for the last twenty-one months was thirty-eight or nine; and for the last six months forty-eight. At the English service only five or six attend, besides those connected with the mission families.

The whole number of names enrolled in the school the last year is 101, embracing forty-five males and fifty-six females. During the winter the average attendance was twenty-one females and fourteen males, or thirty-five in all. During the spring and summer the number was somewhat less. About twenty females can now read intelligently, which is about twice as many as were capable of doing it last year. Half the time of the females, while at school, is spent in learning to spin, weave, knit, and perform other domestic labors, in which they are acquiring a skill that may essentially improve the condition of themselves and their families.

Little success attended the attempt to employ instructed Indians to teach their own people the elements of knowledge.

For some months in the winter a sabbath school was taught embracing about twenty pupils.

Doct. Williamson still spends much time in the performance of medical services among the Indians, by which he contributes, in an important degree, to alleviate their sufferings and secure their confidence and regard.

In September of last year Messrs. Riggs and Huggins made a tour to the Missouri river to visit the Dakota bands residing in that quarter. From Lac qui Parle to the river is about two hundred and forty-five miles, and they were absent thirty days. In the bands which they visited, and others respecting which they obtained valuable information, they estimate that there are about 19,000 souls. These, with the bands on the Mississippi and its branches, make the whole population to be about 25,000. The bands on the Missouri seem to be less prejudiced against Christianity and

more ready to receive missionaries and be benefitted by their labors, than their more eastern brethren; and it seems highly important that with as little delay as possible, and simultaneously, the whole Dakota race should, in all their principal bands, be favored with christian instruction, and the facilities for adopting the habits of civilized life.

By some recent investigations and estimates the missionaries are led to conclude, contrary to their previous belief, that the number of the Dakota race is increasing, rather than diminishing. The aggregate number of warriors in all bands is now at least twice as great as Carver represents it to have been when he visited their country seventy years ago. It was well ascertained that there was a gradual increase in the numbers of the large south-western tribes for twenty or thirty years up to the time when coercive measures began to be taken for removing them. Probably the same would be true of all the tribes on the frontiers of our country, if appropriate and vigorous measures were adopted to protect them from the fraud and violence of their white neighbors, which alienate and discourage, and from the intoxicating drinks which bring impoverishment, disease, and death in all their multiplied forms.

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MISSION TO THE OJIBWAS.

On the 12th of May last, the instructions of the Prudential Committee were given to the Rev. Leonard H. Wheeler and wife, Mr. Woodbridge L. James and wife, and Miss Abigail Spooner, who immediately after took their departure to join in the labors of this mission. After some detentions on the way, they were, on the 20th of July, at Saut Ste Marie, on the eve of sailing for La Pointe.

Mr. and Mrs. Boutwell, on their return to the mission after their visit to New England, arrived at La Pointe about the middle of August of last year; and, owing to the low water in the streams, and then to the cold and snows of the winter, they were unable to make the journey to Pokeguma, as they intended, until the opening of the last summer. Mr. Boutwell, however, succeeded himself in visiting the latter station in January, having travelled the whole distance, 250 or 275 miles, on snow shoes, in the space of ten days, two dogs carrying his provisions, cooking utensils, and blankets. On the first of June he left La Pointe with his family.

At La Pointe the church has received no additions the past year, and only one person has given evidence of saving conversion to God. One or two cases of discipline, extremely trying and painful to the missionaries, have occurred. The Ojibwa congregation

on the Sabbath is small, numbering about a dozen, and these mostly half-breeds. The English service is well attended by those who understand it, which at some periods of the year, is considerable. A good house of worship has been erected, mainly by the contributions of those who reside or transact business at the place, and capable of accommodating 150 or 200 persons.

The church and congregation at Pokeguma have been in a more prosperous condition. Two persons, a white man and an Indian woman, have been received to christian fellowship; and some others are regarded as candidates for the church. During the summer and autumn of last year, the number of Indians residing near the station was unusually small, so that few attended public worship, and the school was suspended for want of pupils. But on the commencement of winter the Indians assembled again, enlarging the settlement beyond former example. The church members who had been deprived of gospel ordinances, exposed and tempted, during their previous dispersion, manifested a reviving interest in religious things. The Spirit of the Lord seemed to be present, and the congregation, including a number of the heathen Indians, who often entered the house of God, became larger than at any former time. Thus it continued, with little abatement, through the winter and spring; and it is hoped that the prejudices of the heathen party against Christianity have been essentially lessened. All in the settlement received the visits and instructions of the mission families with kind attention. A neat and commodious building has been erected at this station, designed both for a house of worship and for the school.

The school has embraced a larger number of pupils the last year than during any former one; and even many of the heathen portions of the band have broken over their prejudices, and hesitate not to send their own children with those of the praying Indians.

White men are entering the country in the vicinity of Pokeguma in considerable numbers, and new temptations and troubles threaten soon to assail these bands from this quarter. The trade and the number of residents and visitors at La Pointe are also every year increasing. Still at both these places the missionaries think the character and condition of the Indians are improving. On this subject Mr. Hall at La Pointe writes,—

“There is a gradual improvement in the general condition of the Indians at this station. Most of them are far more industrious than they formerly were, and live and dress much more comfortably. This change is attributable, in part, to the change in business here. Since the fishing business on this lake commenced, they find more employment, and have more inducements to be industrious. To this change the mission has also doubtless contributed in some degree. The population here has considerably increased within three years past, the increase consisting principally of Roman catholics and heathen Indians.”

Of the Indians near Pokeguma Mr. Ayer remarks,—

“The evidences that this people are advancing towards a civilized state, both in theory and fact, are becoming more and more numerous; and the notion, so prevalent among Indians, that manual labor degrades almost to a level with the slave or brute, is losing its strong hold on the minds of many. During the past winter heathen Indians have chopped for us about a hundred cords of wood and boarded themselves. Chiefs and subjects, men, women, and children, of all ages from twelve to seventy, have come and solicited work. Two or three, one a man of seventy years or more, have cut most of the timber for their houses alone. Three others are building, and another completing a house begun two years ago.”

During the last summer a hostile incursion was made upon the Ojibwas near Pokeguma by a war party of the Sioux. Some were killed on both sides; but, through the protecting care of a gracious Providence, though the assailing party entered the houses of the missionaries, they were restrained from perpetrating any injury on their persons or property.

MISSION TO THE STOCKBRIDGE INDIANS.

For some years past this small band of Indians has occasionally been sorely agitated by party strife, having its origin in the diversity of views entertained among them relative to their secular interests. Those strifes often entered the church, interrupting its spirituality and harmony, and resulting in instances of painful discipline. Such was the state of the church early last autumn. As the winter drew on the state of religious feeling appeared to improve. Two members of the church were removed by death; one of them, a head man, by a sudden stroke. Meetings which had before been well attended, became more full and solemn. In January a series of meetings, extending through a number of days, was held, in which Mr. Marsh was assisted by a ministering brother from a distance.

During these meetings the church was especially wrought upon. Some seemed then, for the first time, to become subjects of renewing grace; while others were spiritually revived. Contentions were terminated, difficulties between individuals and parties were quickly healed, and a new aspect of harmony and christian union was given to the whole church. Out of the church, some of the most hardened, intemperate, and wicked men were moved and gave evidence of saving conversion to God. Though at the last dates received from the mission none of these converts, of which the number was believed to be considerable, had been admitted to the church, yet most of them continued to appear well and promised in due time an accession of numbers and strength to the flock of Christ.

In February, four were received to church fellowship, who had for about a year given encouraging evidence that they were the children of God. Among these was an aged Munsee, who had been an idolater, having received from his mother, more than thirty years before, the family idol, to which he and his fathers had been accustomed to pay religious worship. Having been induced by a christian friend to hear the gospel preached, and brought under the convicting influences of the Holy Spirit, he could no longer retain the object of his guilty worship, but brought it to the missionary, and with signs of true repentance put it forever out of his sight.

The present number of church members in good standing is forty-four.

As the Indians have taken their schools under their own direction, Mr. Marsh has forwarded no account of them during the year.

MISSION TO THE NEW-YORK INDIANS.

Mr. and Mrs. Van Duzee, whose health was so unfavorably affected by the climate of the Sandwich Islands as to occasion their return from that mission, joined the mission family at Seneca the 26th of last December. Impaired health led Miss Bishop to retire from that station last autumn, uncertain whether she should be able to resume her labors. Mrs. Trowbridge has been usefully employed as a teacher in one of the schools connected with the Tuscarora station during most of the last year.

Although the question whether the late treaty and contract for the sale of their lands will be carried into effect, and the Indians be compelled to remove, is not yet settled, there has been less of party strife and bitterness, and less of distracting anxiety which disqualified them for attending to any other subject, than prevailed among these Indians during the two preceding years.

The schools on the Tuscarora and Cattaraugus reservations have been more numerously attended than during any previous year. On the former, three schools have been taught, one the whole year, and the others three or four months each. About a hundred pupils in all attended these schools, while the average daily attendance was not far from fifty. At Cattaraugus, in four of five schools, sustained wholly or in part by the mission, including a school the expenses of which are borne by the Friends, though taught by the mission teacher, between eighty and ninety pupils have been instructed for a longer or shorter period, though the average daily attendance was somewhat less.

On the Buffalo reservation four schools are in successful operation, embracing together an average attendance of 106 pupils.

The chiefs, both christian and heathen, have manifested unusual interest and public spirit in behalf of education.

From the schools on the Alleghany reservation no reports have been received. The number of pupils, however, who have enjoyed the advantages of the schools during the last year is probably somewhat greater than during the preceding.

From the church on the Buffalo reservation no report has been received; and no additions are reported, except to the church at Alleghany, where five have been received to church fellowship on profession of their faith, and one from a sister church. In March two candidates were expected soon to be admitted, and a number who had previously dishonored their profession, had manifested penitence and reformation. The church at Cattaraugus has lost seven of its members by death, removal, and excision, leaving the present number fifty-one. In a similar manner the church at Tuscarora has lost six of its members and now has forty-five. Here also some backsliders have been hopefully reclaimed, and two or three persons have been hopefully converted to God. The meetings on the several reservations have been as fully attended and as interesting as in former years, and at Alleghany there were, during the last winter, some indications of the special presence and working of the Holy Spirit.

Temperance seems to be gaining ground, especially on the Tuscarora reservation, where some strict regulations have been adopted by the Indians and vigorously carried into effect, for preventing the introduction of intoxicating liquors into their settlement.

During the last winter sickness prevailed at Cattaraugus, attended with distressing mortality, especially among the Indian children. Twenty died within a short time, from a population not exceeding four hundred souls.

MISSION TO THE ABENAQUIS.

From the letters of Mr. Osunkherhine received during the past year, it would seem that his labors have been much the same as during years preceding. Besides his efforts for the spiritual good of his people, he cultivates a few acres of land, and meets with some success in his endeavors to induce his people in this respect to follow his example. The opposition from the papal portion of his people continues to be as active and determined as ever; and petitions have been forwarded to the Canadian government to have both him and the school teacher removed from the Indian lands. As yet, these attempts have been unsuccessful.

The church members have generally stood firm and manifested not a little christian zeal and activity. Two or three young men were candidates for church fellowship. The number in the church is twenty-nine.

The school embraces sixteen or eighteen pupils, who appear to be making good proficiency.

President Lord of Dartmouth College, who visited Mr. Osunkherhine at St. Francis three and a half years before, spent a week with him last winter. From a letter which he kindly forwarded to the secretaries soon after his return, the Board will learn what opinion one of their number formed of the mission, who personally examined into its affairs. Dr. Lord writes,—

“There has been an evident progress of the cause of Christ among these poor people. The church now consists of twenty-nine members, out of three hundred souls, the number of the tribe now resident at St. Francis. Several of them I saw, and as far as I could understand their broken English or their signs, I had evidence of their acquaintance with the elements of religion, and of truly christian feeling. The church, I doubt not, is united, sober, attentive to all the ordinances of the gospel, and a light amidst great surrounding darkness.

“Osunkherhine’s labors are steady, well adapted to the condition of the people, and, so far as I could learn, more judicious, in reference to the catholics about him, than would be expected of one so uneducated and secluded, and especially so harassed as himself.

The teacher is a truly christian woman, and faithful in her vocation. Her labors are confined to a few children, the catholics restraining all who are not in Osunkherhine’s congregation, which is a small one, comprising not more than a fifth of the tribe.

“Osunkherhine’s wife, a full blooded Indian, is remarkably interesting,—a model. A beautiful son of eight years, whom I intended to educate, I found dangerously ill. I never saw a finer boy. Intelligent, a good scholar, and, I doubt not, a child of God. He is since dead, as I learn by an affecting letter from his father; and one of my chief hopes in respect to that mission is taken away.

I beg to commend this mission. Its importance, I think, cannot be too highly appreciated. To the Indians themselves it is invaluable. It has arrested their progress to ruin; through idleness, intemperance, and other vices. It has raised a remnant from the antichristian influence of popery, and will serve to perpetuate the people and the means of their salvation.

But its relation to the French population gives it its greatest importance. There is hardly any other light between Montreal and Quebec. The despised church at St. Francis is God’s witness along the great river. But the people want the Bible, or parts of it. Some of the children, indeed, are taught English; but the majority, for many years, will be kept from the school, and consequently from the Scriptures, unless they can be allured to both by their vernacular. And that would reach other tribes of a cognate language. James Annance, who was educated at Hanover, can translate; and I think he, with Osunkherhine, would do it sufficiently well. The moral effect of such an enterprise would be worth a great deal, aside from the results of reading and instruction.’

Summary.

MISSIONS.	MISSIONARIES.										NATIVE MINISTRY.		CHURCHES.		
	Stations.	Missionaries.	Physicians.	Teachers.	Secular Superintendents.	Printers.	Bookbinders.	Other male Assistant Missionaries.	Females.	Whole Number of Foreign Laborers.	Native Preachers.	Native Helpers.	Churches.	Admitted during the year.	Present Number of Members.
Zulus,	2	3	1			1			4	8		12	1		12
Cape Palmas,	2	2							3	6		3			
Greece,	2	4							3	7		12			
Turkey,	6	16				1			16	33		3			
Syria,	4	10	1			1			11	24		3	1		
Nestorians, (two,)	1	7	1			1			6	15		3			
Persia,	1	1							1	2		3			no report
Mahrattas,	4	7		1		1			10	19		4	3		32
Madras,	3	2				1			3	6		3	1	1	3
Madura,	5	8	1			1			9	18	1	37	4	12	15
Ceylon,	7	7	1			1			11	20	3	52	7	4	350
Siam,	2	7							9	16					
China,	1	3				1			1	6					
Singapore,	1	4				1			4	9		1	1		5
Borneo,	3	7				1			8	15					
Sandwich Islands,	17	25	2		2	2	1		40	79			19	4,179	18,451
Cherokees,	5	4	1					2	14	21	2	1	5		250
Choctaws,	5	4							7	12		2	6	85	314
Pawnees,	1	1						2	3	6					
Oregon Indians,	4	5	1					3	8	17			1		
Sioux,	2	3						2	6	11			2		41
Ojibwas,	2	3							9	16			2		15
Stockbridge,	2	3							1	2			1	4	44
New-York Indians,	1	1						1	1	2			4	7	185
Abenakis.	1	4							1	1	1		1	3	29
26	86	133	9	13	2	11	1	10	198	384	7	133	59	4,350	19,742

EDUCATION.

PRINTING.

MISSIONS.	EDUCATION.													
	Printing Establish- ments.	Presses.	Founderies.	Founts of Native Type.	Pages printed during the year.	Number of pages from the beginning.	Seminaries.	Pupils.	Boarding-Schools.	Male Pupils.	Female Pupils.	Whole Number of Boarding Scholars.	Free Schools.	Pupils in the Free Schools.
Zulus,	1	1		2	5,880	7,180	1	54				54	1	45
Cape Palmas,	1	1		1	1,028,600	1,875,132							4	105
Greece,					2,880,000	4,709,500							2	125
Turkey,	1	2	1	9	8,512,930	44,403,260			2	7	3	10	4	90
Syria,	1	1	1	1		2,451,000	1	44	1	9	7	60	7	200
Nestorians,	1	1	1	1			1	39	1		23	62	17	414
Persia,														
Mahrattas,	1	3	1	8	2,199,687	28,025,687	1	60	4	15	67	142	23	704
Madras,	1	8	1	10	11,660,700	33,750,000							16	435
Madura,									6	85	24	109	100	3,207
Ceylon,	1	4		6	15,491,650	51,640,800	1	162	3	30	120	312	85	3,034
Siam,	1	1		1	244,000	3,222,960			1	1	3	4		
China,	1	1		1										
Singapore,	1	1	1	3	1,146,302	14,071,168	1	57	1		10	67		25
Borneo,														
Sandwich Islands,	2	3		5	4,670,200	99,196,673	1	83	5	76	76	235	200	14,000
Cherokees,	1	1		1		2,203,200			2	30	30	60	5	200
Choctaws,						3,048,150			1		15	15	7	157
Pawnees,						37,000								
Oregon Indians,	1	1		1	41,600	51,600							3	130
Sioux,						173,000							1	75
Ojibwas,						707,000							3	80
Stockbridge,														
New-York Indians,						192,000							10	250
Abenakis,						63,000							1	20
	15	29	5	50	50,100,000	230,294,861	7	499	27	253	378	1,130	490	23,399

The receipts have been \$235,189 30, and the expenditures \$268,914 79, exceeding the receipts by \$33,725 49, and increasing the indebtedness of the Board to \$57,808 91.

The number of the missions is 26, of the stations 86, and of the ordained missionaries 138, ten of whom are physicians. There are 9 physicians not preachers, 13 teachers, 12 printers and bookbinders, and 12 other male and 198 female assistant missionaries. The whole number of laborers from this country is 384, or nineteen more than were reported last year. To these we must add 7 native preachers, and 138 native helpers, which makes the whole number 529, forty-two more than the whole number reported a year ago. Nine ordained missionaries, 3 male and 17 female assistant missionaries, in all 29, have been sent forth during the year.

The number of mission churches is 59, containing 19,842 members, of whom 4,350 were received the past year.

There are 15 printing establishments, 29 presses, 5 type-foundries, and 50 founts of type in the native languages. The printing for the year was 50,100,000 pages; the amount of printing from the beginning, is 290,294,861 pages.

Seven of the 32 boarding schools have received the name of seminaries, and these contain 499 boys; the other 27 contain 253 boys and 378 girls;—making a total of boarding scholars of 1,130. The number of free-schools is 490, containing 23,399 pupils.

Concluding Remarks.

In closing the history of the operations of the Board and its missions for the past year, and in view of the state of missionary feeling at home, and of the calls of God's providence for greatly extended operations abroad, the Committee would remark on the necessity of prayer for the out-pouring of the Holy Spirit on the churches, the missions, and the world.

Two essential elements are combined in the revealed plan of divine mercy for the spiritual renovation of the world: the word of God, as the adapted instrument, by which men are saved; and the Holy Ghost, as the efficient agent. Both are so indispensable, that no real progress is made in the work, if either be absent.

In like manner the divine plan embraces, as the means of its execution, a two-fold agency of the people of God. They are his witnesses, to testify to the world the truth of his word; and they are intercessors for their fellow men, to plead with Him for the gift of his Spirit.

To them Jesus Christ has intrusted his gospel, to be published by them to every creature; and to them he has given the promise of the Spirit, to be poured out upon all flesh, in answer to their prayers. Each part of this two-fold agency of the church has its appropriate place in the revealed purpose of divine wisdom and love, and its appropriate relations to the great result which that purpose makes sure. Each is connected with its proper object, as means with the end, as a cause with its effect. As God has suspended the publication of his gospel for the salvation of the world on the fidelity and obedience of his people, so has he suspended the mission of the Spirit, by which that gospel is made effectual, on their believing intercessions. As a privilege and a duty, the obligation and the blessedness of both are equal.

Prayer for the Spirit is as much a part of the missionary work, as effort to publish the gospel. It is as characteristic of the true missionary spirit. It is as much the object for which missionary societies exist. It claims equal attention in reviewing their progress, in ascertaining their position, in forming their plans. Neglect or failure in this part of their work will be fatal to their hopes. In vain may their treasures be replenished, and able and faithful missionaries sent forth, and schools and presses and all the means of instruction and impression multiplied. The reign of error and death over heathen minds will never be broken, until the Spirit be poured upon them from on high. For this God will be inquired of by his people to do it for them. The Holy Ghost must be magnified in his official work. The Redeemer must be honored in his ascension gift. The Eternal Father must be glorified in the great promise of the new covenant.

There are considerations peculiar to this part of the agency of the church. The influences of the Spirit, and of course the prayer for them by which they are obtained, are necessary, not only to the success of efforts to spread the gospel, but they are also necessary to prompt and guide and sustain those very efforts. Zeal for God's honor, love to Christ, compassion for perishing men, faith in the promises,—all the elements of missionary character are the fruits of the Spirit. The missionary enterprise will languish and die in its very birth, if He does not animate and sustain it. He must raise up and qualify the missionaries; He must open to them a door of entrance and utterance in the heathen world; He must incline the hearts of the people of God to furnish liberally the means for their support and usefulness. In every part of the missionary work our dependence on the promised aid of the Holy Spirit is entire and absolute.

It is the pleasure of this divine agent, to put honor upon the divine word, by using it in the work of spiritual renovation. But

he is not limited as to the amount of truth he employs, or to the proportion it bears to the effects produced. His efficiency is sovereign and infinite. He can multiply as he pleases the means for the diffusion of the gospel; and by feeble, and apparently inadequate means, he can produce effects a thousand fold greater and more glorious than have been witnessed in past ages. These are the very results which the Scriptures indicate as characteristic of those copious effusions of the Spirit that shall come down upon the church and the world in the latter day—a vast increase in the means of mercy; an unwonted power imparted to those means; and an unparalleled success following them. A little one shall become a thousand; the fruit of a handful of corn on the tops of the mountains shall wave like Lebanon; the reaper of the spiritual harvest shall overtake the sower; a nation shall be born at once. The outpouring of the Spirit is the blessing to be desired and sought above all others, for the churches, for the missions, for a world perishing in sin.

Let Christians be baptized with the Holy Ghost, as on the day of pentecost, and what stores of wealth would be joyfully devoted to the service of Christ for the salvation of men! What treasures of talent and learning and holy emotion would be laid upon his altar! How many ingenuous youth would burn with holy zeal to bear his message of mercy to distant lands, while parents and friends, glad to be honored even in making sacrifices for such a work, would dismiss them with their blessing and follow them with their prayers.

Let the presence of the Spirit be experienced at every missionary station, and all the missionaries receive an abiding unction from the Holy One, and with what power would they bear testimony to the resurrection of Jesus, and what new life and energy would be at once imparted to all their operations!

And in the countries where missionaries are now publishing the glad tidings of salvation by Christ, how many millions have already so heard the joyful sound, that the quickening breath of the Divine Spirit is all that is wanting to wake them to life and joy!

God has promised to give his Holy Spirit when his people ask. Believing, importunate prayer, is the appointed means by which this blessing is obtained. The electric chain along which the life-giving influence descends from heaven upon a world dead in trespasses and sins. This is needed for the prosperity of the missionary enterprize at this hour, more than any or than all things else. This necessity surpasses every other necessity. It includes and comprehends all others in itself.

Much as we come short of our duty to the cause of missions, in other particulars, is not here our grand failure? Where are the

members of our churches, and where are the ministers, who cherish a deep, abiding, heartfelt impression of the necessity of prayer for the effusion of the Holy Spirit? Do not the evidences of our want of faithfulness in this matter meet us in the thin and languid attendance at the monthly concert for prayer; in the infrequent, formal, cursory notice of this great topic of supplication in the services of the sanctuary, in the social circle, and at the domestic altar? Does not God see evidence of this unfaithfulness in our closets? Can we find a more important and appropriate theme for most serious thought and most earnest and devout discussion, at the convocations of ministers and friends of Zion throughout our land than this, How may we stir up one another, and our fellow Christians in all our borders, to more fervent prayer for the outpouring of the Holy Spirit on the churches, on missionary laborers, and on the world!

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1841.

Mission to West Africa.

Drafts, purchases, &c.,	-	-	-	-	-	-	-	\$3,818 36
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Mission to South Africa.

Remittances and purchases,	-	-	-	-	-	-	-	3,149 22
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Mission to Greece.

Remittances, drafts and purchases,	-	-	-	-	-	-	-	5,945 38
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Mission to Turkey.

Remittances, drafts and purchases, including expenses at Broosa,								
Trebizond, and Erzeroom,	-	-	-	-	-	-	-	16,563 24
Remittances for Smyrna and Cyprus,	-	-	-	-	-	-	-	12,366 00
Purchases, &c., do. do.	-	-	-	-	-	-	-	1,317 59
Expenses of Mr. and Mrs. Homes,	-	-	-	-	-	-	-	700 00
Outfit and expenses of Mr. and Mrs. Peabody,	-	-	-	-	-	-	-	717 51
Passage of Mr. and Mrs. Homes, and Mr. and Mrs. Peabody, from Boston to Smyrna,	-	-	-	-	-	-	-	400 00
Passage of Mr. and Mrs. Powers from Smyrna, and expenses since their return to this country,	-	-	-	-	-	-	-	382 95
Passage of Mrs. Pease and two children from Smyrna, and ex- penses since their arrival in this country,	-	-	-	-	-	-	-	275 45—32,722 74

Mission to Syria and the Holy Land.

Remittances for Beyroot and Jerusalem,	-	-	-	-	-	-	-	17,730 35
Purchases, &c.,	-	-	-	-	-	-	-	1,223 61
Expenses of Mr. Smith,	-	-	-	-	-	-	-	583 36
Outfit and expenses of Mr. and Mrs. Hurter,	-	-	-	-	-	-	-	566 76
Passage of Mr. and Mrs. Smith, and Mr. and Mrs. Hurter, from Boston to Smyrna,	-	-	-	-	-	-	-	400 00
								20,504 08
Deduct amount refunded by Dr. Doane,	-	-	-	-	-	-	-	500 00—20,004 03

								\$65,639 78
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Brought forward, \$65,639 78

Mission to the Nestorians and Mohammedans of Persia.

Remittances and drafts,	-	-	-	-	-	-	11,723	11	
Purchases, &c.,	-	-	-	-	-	-	1,192	82	—12,915 93

Mission to the Independent Nestorians.

Remittances and purchases,	-	-	-	-	-	-	3,241	21	
Expenses of Dr. Grant while in this country, and passage to									
Liverpool,	-	-	-	-	-	-	580	51	
Outfit and expenses of Mr. and Mrs. Hinsdale, in part,	-	-	-	-	-	-	104	07	
do. of Mr. and Mrs. Mitchell, in part,	-	-	-	-	-	-	354	45	
Passage of Mr. and Mrs. Hinsdale, and Mr. and Mrs. Mitchell,									
from Boston to Smyrna,	-	-	-	-	-	-	400	00	—4,680 24

Mission to the Mahrattas.

Remittances, purchases, &c., for Bombay and Ahmednuggur,	17,882	84	
Expenses of Mrs. Garrett,	235	00	—18,117 84

Madras Mission.

Remittances, purchases, &c.,	-	-	-	-	-	-	4,603	63
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Madura Mission.

Remittances, purchases, &c.,	-	-	-	-	-	-	16,835	63
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Mission to Ceylon.

Remittances, drafts, &c.,	-	-	-	-	-	-	18,973	10	
Expenses of Mr. Meigs and family,	-	-	-	-	-	-	884	00	
Expenses of Mr. Whittelsey,	-	-	-	-	-	-	378	50	—20,235 60

Mission to Siam.

Remittances and purchases,	-	-	-	-	-	-	9,175	47	
Expenses of Mr. and Mrs. Johnson,	-	-	-	-	-	-	123	50	
Passage of Mr. and Mrs. Johnson from Boston to Singapore,							400	00	
Expenses of Dr. Tracy and family,	-	-	-	-	-	-	203	55	
do. of Mr. Robbins and family,	-	-	-	-	-	-	112	50	—10,015 02

Mission to China.

Remittances, drafts, &c.,	-	-	-	-	-	-	6,890	09	
Expenses of Dr. Parker,	-	-	-	-	-	-	560	43	—7,450 52

Mission to Singapore.

Remittances and drafts,	-	-	-	-	-	-	11,554	51	
Purchases, &c.,	-	-	-	-	-	-	677	16	
Part of passage and expenses of Mr. Wood,	-	-	-	-	-	-	255	55	—12,487 22

Carried forward, \$172,981 41

Brought forward, \$172,981 41

Mission to Borneo.

Remittances, drafts, purchases, &c.,	- - - -	11,891 27
Outfit and expenses of Mr. Stryker,	- - - -	496 22
do. of Mr. and Mrs. Van Doren,	- - - -	820 56
Passage of Mr. Stryker, and Mr. and Mrs. Van Doren, from New York to Batavia,	- - - -	600 00
Expenses of Mr. Ennis,	- - - -	270 00
Travelling expenses of Mr. Steele and Mr. Sheffield,	- - - -	32 00
		14,110 05

Mission to the Sandwich Islands.

Remittances, drafts, purchases, &c.,	- - - -	30,868 54
Outfit and expenses of Mr. Dole,	- - - -	483 28
do. of Mr. Bond,	- - - -	442 62
Passage of Mr. and Mrs. Dole, and Mr. and Mrs. Bond, from Boston to Honolulu,	- - - -	800 00
Expenses of Mr. Van Duzee and family,	- - - -	343 92
do. of Mr. Spaulding's family,	- - - -	88 66
do. of Mr. Bingham and family,	- - - -	181 00
do. of Dr. Smith,	- - - -	12 00
Grant to Mr. Ruggles and family,	- - - -	200 00
do. to Mrs. Shepard and family,	- - - -	100 00
do. to Mrs. Loomis and family,	- - - -	100 00
		33,620 02

Mission to the Cherokees.

Drafts, purchases, &c.,	- - - -	9,591 13
Deduct balance remaining on hand last year, of the sum received from the government of the United States in payment for im- provements at the stations in the old Cherokee country,	- - - -	4,712 93
		4,878 20

Mission to the Choctaws.

Drafts, purchases, &c.,	- - - -	1,778 52
Donation and legacy received at the stations,	- - - -	199 11
		1,977 63

Mission to the Pawnees.

Drafts, purchases, &c.,	- - - -	1,443 52
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Oregon Mission.

Remittances, drafts, &c.,	- - - -	3,783 07
Outfit and expenses of Mr. and Mrs. Paris,	- - - -	657 06
do. of Mr. and Mrs. Rice,	- - - -	411 10
Passage of Mr. and Mrs. Paris, and Mr. and Mrs. Rice, from Boston to Honolulu,	- - - -	800 00
		5,651 23

Mission to the Sioux.

Purchases, &c.,	- - - -	17 82
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Mission to the Ojibwas.

Drafts, purchases, &c.,	- - - -	1,498 00
Outfit and expenses of Mr. and Mrs. Wheeler, Mr. and Mrs. Jones, and Miss Spooner,	- - - -	1,148 33
		2,646 33

Carried forward, \$287,326 21

Brought forward, \$237,326 21

Stockbridge Mission.

Drafts, &c., over and above \$240 received from the Society in Scotland
for promoting christian knowledge, - - - - - 84 26

Mission among the Indians in New York.

Tuscarora station,	- - - - -	584 64
Seneca do.	- - - - -	1,677 35
Cattaraugus do.	- - - - -	94 12
Alleghany do.	- - - - -	664 33
		—————3,020 44

Mission to the Abenakis.

Expenses of the station at St. Francis, - - - - - 402 30

Indian Missions generally.

Transportation, freights, cartage, labor, &c., for various stations, - - - 186 56

Agencies.

Services and travelling expenses of Rev. J. D. Paris, 5 weeks,	47 25
do. of Rev. E. W. Andrews,	84 00
do. of Rev. Dr. Porter,	100 00
do. of Rev. G. S. Wilson,	103 68
do. of Rev. W. J. Breed,	143 60
do. of Rev. A. K. Hinsdale, 24 weeks,	233 87
do. of Rev. I. Knox,	298 00
do. of Rev. C. N. Nichols, 5 months,	321 00
Services of Rev. H. Coe, 1 year,	600 00
Travelling expenses &c., of do,	35 29
do. of Rev. O. Cowles, 9 1-2 months,	415 50
Travelling expenses of do.	257 89
do. of Rev. D. Malin, 8 months,	533 33
Travelling expenses of do.	91 24
do. and travelling expenses, &c., of Rev. W. M. Hall,	916 94
do. of Rev. F. E. Cannon, 1 year,	1,000 00
Travelling expenses, &c., of do.	215 01
do. of Rev. W. Clark, 14 months,	933 33
Travelling expenses, &c., of do.	361 35
do. of Rev. C. Eddy, 1 year,	1,200 00
Travelling expenses, &c., of do.	369 21
Expenses of removal of Mr. Curtis and family to Cincinnati,	200 61
Travelling expenses of Dr. Armstrong,	255 86
do. of Dr. Anderson to the west,	181 01
Deputations to attend anniversaries, &c.,	20 00
	—————8,917 97

General Expenses.

Travelling expenses of members of the Board in attending the annual meeting in Providence, Sept. 1840,	77 50
Expenses of the committee in the case of Rev. Josiah Brewer,	12 00
	—————89 50

Secretaries' Department.

Salary of Dr. Anderson, Mr. Greene, and Dr. Armstrong, in part, for the year ending July 31, 1841,	3,300 00
Clerk hire,	400 00
	—————3,700 00

Carried forward, \$253,727 24

Brought forward, \$253,727 24

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending July 31, 1841,	1,100 00
Clerk hire,	800 00—1,900 00

Printing Department.

Thirty-first Annual Report, 4,500 copies,	1,164 55
Abstract of do., 250 copies,	33 08
Missionary papers, 3,500 copies,	76 00
Quarterly papers, 5,000 copies,	24 15
Mr. Smith's address, 1,500 copies,	53 00
Missionary House, 3,000 copies,	32 67
Maps of missionary stations, 1,250 copies,	46 03
Reinforcements of missions, 5,000 copies,	25 54
Tract No. 21, on the missionary enterprise, 2,500 copies,	67 40
Sandwich Islands mission, 1,500 copies,	53 95
Proposals for Native Ministry, 3,500 copies,	38 30
Abstract of donations, 500 copies,	181 59
Dr. Beman's sermon,	58 87
Dr. Anderson's do.	39 04
Blank receipts, certificates, circulars, notices, &c.,	101 37
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	5,825 40—7,820 94

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1841,	1,450 00
Office rent,	650 00
Fuel, stationary, &c.,	127 01—2,227 01

Miscellaneous Charges.

Postage of letters and pamphlets,	852 12
Fuel and oil,	114 00
Blank books and stationary,	53 03
Wrapping paper, twine, nails, labor, boxes, &c.,	33 20
Porterage, freight, wharfage, transportation of bundles, &c.,	46 99
Periodicals, books, and binding of books,	42 30
Books for the Library,	275 62
Care of the Missionary House, making fires, lighting, attendance, &c.	400 00
Furniture and carpenter work,	31 06
Insurance on property in the Missionary House,	31 25
Copying of letters and documents, and also for the Missionary Herald,	179 94
Use of Tabernacle in New York, and of Marlborough chapel and Park Street meeting house, Boston, and expenses of meeting in Philadelphia,	154 00
Travelling expenses of missionary candidates,	24 75
Discount on bank notes and drafts, counterfeit notes, and notes of banks that have failed,	595 39
Interest on money borrowed,	405 95—3,239 60
Total expenditures of the Board,	268,914 79
Balance for which the Board was in debt, August 1, 1840,	24,083 42
	<u>\$292,998 21</u>

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1841.

Donations, as acknowledged in the Missionary Herald,	-	-	-	-	-	\$213,236 39
Legacies, do. do.	-	-	-	-	-	20,506 65
Interest on the General Permanent Fund, (\$22,613 61 being invested in the Missionary House and lot,)	-	-	-	-	-	1,258 80
Interest on the Ashley Fund,	-	-	-	-	-	152 28
Avails of property of the Maumee mission,	-	-	-	-	-	35 18
						<hr/> 235,189 30
Balance for which the Board is in debt, carried to new account, August 1, 1841,						57,808 91
						<hr/> \$292,998 21

GENERAL PERMANENT FUND.

This fund amounted last year to	-	-	-	-	-	45,885 56
Received since, legacies, as acknowledged in the Missionary Herald,	-					550 00
						<hr/> \$46,435 56

PERMANENT FUND FOR OFFICERS.

This fund amounted last year to	-	-	-	-	-	42,665 67
Received since, for profits of Missionary Herald,	-	-	-	-	-	1,839 80
						<hr/> \$44,505 47

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,		
William R. Thompson, Treasurer, New York city,		\$8,681 40
BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,		
J. J. Myer, Treasurer, Baltimore, Md.		1,000 00

MAINE.

Cumberland County,	Daniel Evans, Tr.	Portland,	2,072 87
Franklin County,	J. Titcomb, Tr.	Farmington,	48 04
Kennebec Confer. of chhs.	B. Nason, Tr.	Hallowell,	464 94
Lincoln County,	Rev. Jacob C. Goss, Tr.	Woolwich,	1,029 09
Penobscot County,	E. F. Duren, Tr.	Bangor,	513 48
Somerset County,	Calvin Selden, Tr.	Norridgewock,	39 78
Union Confer. of chhs.	S. Andrews, Tr.		6 23
York County Con. of chhs.	Rev. I. Kimball, Tr.	Limington,	509 90—4,684 33

NEW HAMPSHIRE.

Cheshire County,	Samuel A. Gerould, Tr.	Keene,	1,139 76
Grafton County,	William Green, Tr.	Plymouth,	1,237 05
Hillsboro' County,	E. D. Boylston, Tr.	Amherst,	3,038 04
Merrimack County,	G. Hutchins, Tr.	Concord,	1,025 86
Rockingham Co. Conf. chhs.	J. Boardman, Tr.	Exeter,	1,303 60
Strafford County,	E. J. Lane, Tr.	Dover,	769 11
Sullivan County,	Newton Whittelsey, Tr.	Claremont,	558 58—9,072 00

VERMONT.

Addison County,	Amon Wilcox, Tr.	Middlebury,	1,212 85
Caledonia Co., Conf. chhs.	Erastus Fairbanks, Tr.	St. Johnsbury,	1,182 81
Chittenden County,	William I. Seymour, Tr.	Burlington,	565 31
Franklin County,	C. F. Safford, Tr.	St. Albans,	385 25
Lamoile County, Aux. So.	S. Merriam Tr.		11 26
Orange County,	Harry Hale, Tr.	Chelsea,	673 14
Orleans Co., Conf. chhs.	S. S. Clark, Tr.	Irasburgh,	137 74
Rutland County,	James D. Butler, Tr.	Rutland,	1,915 22
Washington County,	Joseph W. Howes, Tr.	Montpelier,	276 83
Windham County,	Rev. Corban Kidder, Tr.	Brattleboro'	1,235 44
Windsor County,	E. C. Tracy and J. Francis, Trs.		891 87—8,487 72

MASSACHUSETTS.

Barnstable County,	Walter Crocker, Tr.	West Barnstable,	578 80
Berkshire County,			4,758 88
Boston and vicinity,	Samuel A. Danforth, Agt.	Boston,	14,143 01
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,759 55
Essex County, North,	James Caldwell, Tr.	Newburyport,	1,746 85
Essex County, South,	C. M. Richardson, Tr.	Salem,	2,880 69
Franklin County,	A. Phelps, Tr.	Greenfield,	1,875 61
Hampden County,	C. Merriam, Tr.	Springfield,	1,911 78
Harmony Conf. of chhs.	W. C. Capron, Tr.	Uxbridge,	2,076 11
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	1,572 79
Middlesex N. & vic. Cha. So.	J. S. Adams, Tr.	Groton,	909 74
Middlesex S. Con. of chhs.	O. Hoyt, Tr.	Framingham,	517 95
Norfolk County,	Rev. Dr. Burgess, Tr.	Dedham,	3,966 00
Northampton and vicinity,	Josiah D. Whitney, Tr.	Northampton,	5,770 65
Old Colony,	H. Coggeshall, Tr.	New Bedford,	488 55
Palestine Miss. Society,	Ebenezer Alden, Tr.	Randolph,	1,328 39
Pilgrim Association,	Robert B. Hall, Tr.	Plymouth,	175 21
Taunton and vicinity,	Hodges Reed, Tr.	Taunton,	1,068 92
Worcester Co., North,	Benjamin Hawkes, Tr.	Templeton,	1,006 38
Worcester Co., Central,	A. D. Foster, Tr.	Worcester,	3,927 58
Worcester Co. Rel. Cha. So.	Henry Mills, Tr.	Millbury,	375 00—53,838 44

Carried forward, \$85,763 89

CONNECTICUT.

		Brought forward,	\$85,763 89
Fairfield County, East,	Silvanus Stealing, Tr.	Bridgeport,	782 27
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	2,162 16
Hartford County,	James R. Woodbridge, Tr.	Hartford,	8,877 94
Hartford County, South,	Henry S. Ward, Tr.	Middletown,	2,312 99
Litchfield County,	Charles L. Webb, Tr.	Litchfield,	4,002 59
Middlesex Association,	H. C. Sanford, Tr.	Essex,	912 02
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich,	2,332 04
New Haven County, East,	S. Frisbie, Tr.	Branford,	1,211 00
New Haven Co. W. Conso.	A. Townsend, Jr., Tr.	New Haven,	1,547 05
New Haven City,			3,125 53
New London and vicinity,	C. Chew, Tr.	New London,	1,807 68
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	1,548 31
Windham County, North,	Job Williams, Tr.	Pomfret,	1,857 60
Windham County, South,	Zalmon Storrs, Tr.	Mansfield,	880 57—33,359 75

NEW YORK.

Auburn and vicinity,	H. Ivison, Jr., Agent,	Auburn,	1,815 29
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	972 52
Chautauque County,	Joseph Kenyon, Tr.	Jamestown,	420 20
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	9,337 45
Greene County,	Rev. Dr. Porter, Tr.	Catskill,	675 98
Monroe County,	Ebenezer Ely, Tr.	Rochester,	2,509 16
New York city & Brooklyn,	J. W. Tracy, Tr.	N. York city,	12,447 64
Oneida County,	Abijah Thomas, Tr.	Utica,	2,935 76
Otsego County,	Rev. A. E. Campbell, Tr.	Cooperstown,	573 57
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	318 76
Watertown and vicinity,	Adriel Ely, Tr.	Watertown,	292 13—32,298 46

VIRGINIA.

Richmond and vicinity,	Samuel Reeve, Tr.	Richmond,	1,042 24
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SOUTH CAROLINA.

Charleston,	Robert L. Stewart, Tr.	Charleston,	56 50
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VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	George L. Weed, Tr.	Cincinnati, O.	7,153 15
Michigan Aux. Society,	Edward Bingham, Tr.	Detroit,	278 04
Western Reserve,	Rev. Harvey Coe, Agent,	Hudson, O.	3,056 71—10,487 90
			\$163,008 74

A P P E N D I X .

The Missionaries at the Sandwich Islands not open to the Charges brought against them by the Roman Catholics.

[The following article was written by the author of the "History of the American Board of Commissioners for Foreign Missions," and shows how utterly destitute of truth and evidence are the charges so freely brought against the missionaries at the Sandwich Islands, of using their influence to bring persecution upon the Roman Catholics, who have taken such exceptionable measures to gain a footing on those islands. The article is referred to at page 168 of the Report.]

The outrage committed at the Sandwich Islands in July, 1839, by Capt. Laplace, of the French frigate *l'Artemise*, is doubtless known and remembered throughout the Christian world. On his arrival at Honolulu, July 9, he issued a manifesto, in which he declared that "to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this [the Sandwich Islands] Archipelago, was to offer an insult to France and to its sovereign." The same day, he addressed a note to the American Consul, in which he offered protection on board his frigate, during the threatened hostilities, to all American citizens, except "the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this Archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me," he added, "they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country." This certainly means, that the American missionaries at the Sandwich Islands, or at least the clerical members of the mission, had advised and induced the government to persecute the Roman Catholics, and that for this offence, they must suffer "all the unhappy consequences of a war," which he was threatening to commence. Neither their sacred office, nor their American citizenship, was to be regarded. No intimation was given, that any member of the mission, or any missionary's wife or child, could be allowed to escape the "unhappy consequences" of a bombardment. And yet there had been no investigation, for the purpose of ascertaining whether this accusation against the missionaries was true or false; or if true, whether all or only some of them were guilty.

These proceedings are open to many very grave objections, which it will not be easy to remove; but which must be removed, or the whole transaction must be regarded as infamous, and must cover all who are responsible for it with lasting disgrace. It is our present purpose, however, to consider only

one of them; to examine the question, which Capt. Laplace, or whoever is responsible for his conduct, was bound to investigate before pronouncing sentence. We propose to inquire whether his charge against the American missionaries is true.

Happily, official documents come to our aid. The United States Consul at Honolulu could not neglect to examine the truth of a charge which had been made the pretext for denying to so many of his fellow citizens the rights of their citizenship. Soon after the departure of the frigate, therefore, the following correspondence took place.

[The United States Consul to the King.]

United States Consulate, Sandwich Islands, Oct. 26, 1839.

SIR:—As the opinion seems to be to some extent entertained, that American citizens residing in the Sandwich Islands as missionaries under the patronage of an incorporated institution of the United States, have exerted a controlling influence upon the framers of the laws of this country, I have very respectfully to inquire, if they have ever had any voice in the passage of laws affecting the interests of other foreigners; and particularly whether they have ever had any thing to do in the measures adopted by your government, for the prevention of the introduction of the Catholic religion into the country; and whether, in the treatment which has been shown to any subject of the government of France, they have directly or indirectly recommended the course pursued by your government; and also, whether, in the attempts made under your authority to suppress the public exercise of the Roman Catholic religion on the part of your own subjects, they have countenanced those attempts. If they have in any of these respects controlled the action of your government, will you be pleased to inform me, very explicitly, in what manner and to what extent. An early reply will be a favor.

With the highest considerations, I have the honor to be,

Your Majesty's most obedient servant,

P. A. BRINSMADE, United States Consul.

[The King to the United States Consul.]

Kaunila House, present residence of the king of Hawaii, Oct. 28, 1839.

My respects to you, the American Consul:—

I have received your letter, asking questions respecting the American missionaries, supposed by some to regulate the acts of my government under me. I, together with the chiefs under me, now clearly declare to you, that we do not see any thing in which your questions are applicable to the American missionaries. From the time the missionaries first arrived, they have asked liberty to dwell in these islands. Communicating instruction in letters, and delivering the word of God, has been their business.

They were hesitatingly permitted to remain by the chiefs of that time, because they were said to be about to take away the country. We exercised forbearance, however, and protected all the missionaries; and as they frequently arrived in this country, we permitted them to remain in this kingdom, because they asked it; and when we saw the excellence of their labors, then some of the chiefs and people turned to them in order to be instructed in letters, for those things were in our opinion really true.

When the priests of the Romish religion landed at these islands, they did not first make known to us their desire to dwell on the Islands, and also their business. There was not a clear understanding with this company of priests, as there was with that; because they landed in the country secretly, without Kaahumanu's hearing any thing about their remaining here.

When the number of the followers of the Romish religion became considerable, certain captains of whaleships told Kaahumanu of the evil of this way; and thus Capt. D—— informed me of a great destruction in Britain in ancient time, and that his ancestors died in that slaughter, and he thought a like work would soon be done here. That was the company who informed us of the evil of the Romish religion; and also a certain French man of war, and a certain British man of war approved of what we did.

Inasmuch as I do not know of the American missionaries having had any thing to do in my business with my chiefs, I have therefore inquired of them, the chiefs, and they say, no, in the same manner as I now say no, to you.

Some of them, however, have told me of having known certain things done by certain missionaries, viz.: what Mr. Bingham said to Kaahumanu: "I have seen some people made to serve at hard labor on account of their having worshipped according to the Romish religion. Whose thought is that?" Kaahumanu said to him, "Mine." Then he that spake to her objected quickly, saying, "It is not proper for you to do thus, for you have no law that will apply." When he said that, then Kaahumanu immediately replied to him with great strength, "The law respecting idolatry; for their worship is like that which we have forsaken." Mr. Clark also, and Mr. Chamberlain spoke to Kinau, while Kaahumanu was yet alive, and objected to said conduct; and afterwards, Dr. Judd. And at a certain time

Mr. Bingham and Mr. Bishop disputed strongly with Kinau, on account of the wrong of punishing those of the Romish religion.

And now, in Kekauluohi's time, Mr. Richards disputed strongly with Kekuanaoa, urging the entire abolition of that thing, and that kindness should be bestowed on them, that they might be pleased, giving them also an instructor to teach them the right way; and thus also he said to Kekauluohi and to me.

And afterwards, when Mr. Bingham heard by Mr. Hooper that certain women were confined in irons at the fort, he went immediately and made known to Kekuanaoa the wickedness of their confinement for that thing; and when Kekuanaoa heard it, he immediately sent a man, and afterwards went himself to the fort, to set the prisoners free; for their confinement was not by order of the chiefs.

Should it be said by accusers, that the American missionaries are the authors of one law of the kingdom, the law respecting the sale of rum, or if not, that they have urged it strongly, I would say, a number of captains of whale ships commenced that thing; thousands of my own people supported them; and when my chiefs saw that it was a good thing, they requested me to do according to the petition of that company; and when I saw that it was really an excellent thing, then I chose that as a rule of my kingdom.

But that thing which you speak to me of, that they act with us, or overrule our acts, we deny it, it is not so.

We think that perhaps these are their real crimes:—Their teaching us knowledge; their living with us, and sometimes translating between us and foreigners; their not taking the sword into their hand, and saying to us with power, stop, punish not the worshippers in the Romish religion.

But, to stand at variance with, and to confine that company, they have never spoken like that, since the time of Kaahumanu I., down to the time that the Romish priest was confined on board the Europa.

I think, perhaps these things are not clear to you. It would perhaps be proper, therefore, that the American missionaries should be examined before you and Commodore Read, and us also.

Thus I have written you, with respect,

(Signed)

KAMEHAMEHA III.

This is conclusive. It is matter of record, after an investigation. The king speaks not only of what was within his own personal knowledge, but what he had learned by an inquiry instituted for the very purpose of ascertaining the whole truth. It is an official communication from the supreme Executive of one nation, to the authorized representative of another. It is a document of the same kind as would be a communication from the Queen of England, with her royal signature, to the American minister at London, informing him, in answer to his inquiries, that the steamboat Caroline was destroyed by order of her government in Upper Canada; or that the men who lately seized Col. Grogan in Alburgh, acted without authority from her government. Such testimony would put an end to all questioning as to the facts to which it relates, in any court of justice. There is no way of escaping from it in the case before us, but by giving his Hawaiian Majesty the lie direct, and that in respect to his most solemn official documents. Nor is escape from it attempted in any other way. A writer at the Sandwich Islands pronounces his assertions "too absurd and inconsistent, for a moment to be admitted, even by the most credulous;" and a Boston writer concludes that "he was easily influenced by fear or policy to say and unsay, to promise and to break his promise, according to the foreign naval power lying at any time in his ports."

This uncourteous language is important on two accounts. In the first place, it precludes all dispute as to the interpretation of the king's letter. His defamers understand it to be a direct and explicit contradiction of their charges against the missionaries. And in the second place, it is an abandonment of the attempt to use the king as a witness against the missionaries. If the king is a man of truth, the charge against the missionaries is false. If he is such a liar as they now call him, a man who will "say and unsay" as "fear or policy" may dictate, and that even in his official communications with foreign nations, his testimony is worthless, and would prove nothing against the missionaries, even if it asserted their guilt.

How stands the case of the accusers now? By what testimony will they prove the truth of their charge? Formerly, they mentioned the king, as a

witness in their favor. He comes forward and testifies that their accusation is false, and they impeach his credibility. What other witness will they introduce? Who heard the missionaries advise the government to persecute the Roman Catholics, or to expel the Romish priests? Their enemies assert that all this was done by their instigation. Capt. Laplace asserts it; but he was in some distant part of the earth when it was done, if done at all. The Romish priests assert it; but they do not even pretend to have been present, when such advice was given. Some of the foreign residents at the islands assert it; but they never tell us how they came by their knowledge. In short, no witness appears, or is named, who even professes to speak from his own personal acquaintance with the facts. It is all mere hearsay and guess-work.

This state of the case deserves special consideration. The missionaries are charged with an offence, pronounced guilty, and threatened with all the "unhappy consequences of a war." The accusers name but one witness who can speak from his personal knowledge of the facts; and that witness testifies, in the most solemn manner, that the accusation is false. All others who have asserted that the missionaries are guilty, are persons who speak from hearsay, or who merely state their own inferences and conjectures; and of course not one of them could be admitted to testify at all in any court of justice. On this ground, again, the accused are entitled to an entire acquittal, and would receive it, before any court in the civilized world. Without a better show of evidence, no grand jury would bring in a bill against them, and no prosecuting officer who had any regard for his character, would attempt to bring them to trial.

In this state of things, the missionaries are entitled to an acquittal by the public sentiment of Christendom. They have a right to demand, that the charges against them be abandoned, and that the attempt to injure their reputation, limit their influence, and even to endanger their lives, by asserting their guilt, be discontinued. This is their right; an important right; and to withhold it, is gross injustice. It is strange that writers can be found, acquainted with these facts, and yet willing to repeat the story, as if it were true. What hope can they have of being believed? True, by sending their publications among the uninformed, they may gain temporary believers; but do they not know that the truth must follow them, and convict them of falsehood? And can the pleasure or profit which may be secured by inflicting a temporary injury upon the missionaries, be thought sufficient to balance the lasting disgrace of ultimate detection?

We can think of but one consideration, by which the enemies of the mission can be emboldened to reiterate this charge. Many will say, that there must be some reason for the persecution of the Catholics; and as no other reason appears to have existed, we must of course ascribe it to the influence of their opponents, the Protestant missionaries. On this ground, the enemies of the mission doubtless expect that many will believe their assertions, without proof. It may be well, therefore, to inform the public, more fully than has ever yet been done, what motives induced the Hawaiian government to banish the Romish priests and punish their adherents. This will remove from all minds that are willing to think justly, all apparent necessity for supposing that the American missionaries advised persecution. It will have the further advantage of throwing light on the character of the opposition which the American mission has encountered in its field of labor. Our materials are abundant; much more abundant and much more perfect than the defamers of the mission have ever suspected, or they would have been more careful in their statements. Besides the *Missionary Herald*, the *Annual Reports* of the American Board, and several other publications emanating more or less directly from the mission, there is a mass of unpublished documents preserved in the archives of the Board, containing much curious information on this subject. We have also the Roman Catholic side of the question, from two sources. First, we have the *Annals of the Propagation of the Faith*, published

at Lyons in France, and containing the accounts transmitted by the Romish priests to their employers; and secondly, we have a pamphlet of 100 pages, published at Honolulu in 1840, as a supplement to the Sandwich Islands Mirror. The reputed author of the pamphlet is Mr. John C. Jones, who had previously been American Consul at Honolulu. The Rev. Robert Walsh, a Romish priest, is supposed by some to have assisted him; but of this we know not that there is any proof. It is unfortunate for the cause of the Romanists, that these two witnesses appear in their behalf; for they often and seriously contradict each other, and between them, the truth sometimes comes out, much to the disadvantage of their cause.

To make the matter perfectly intelligible, it is necessary to examine the history of the Sandwich Islands somewhat minutely.

When these Islands were first discovered by Capt. Cook, in 1778, the inhabitants were idolaters, as their ancestors had been from time immemorial. They worshipped images, addressing their prayers to them, and offering them sacrifices of vegetable food, animals, and men. Human victims were esteemed the most powerful in prevailing with the gods, and were offered by the chiefs, on important occasions, and when other gifts failed to procure the desired boon. It belonged to the priests to tell when a human sacrifice was necessary, and usually to designate the victim. No man, therefore, could displease a priest, but at the risk of his life. Besides these idols, they also worshipped the shark, the great volcano, and the bones of distinguished chiefs, which were preserved for that purpose. A part of the bones of Capt. Cook were kept by the priests, to be worshipped. Another part of their religion was the *tabu* system. These *tabus* forbade women to eat with men, or to taste several of the best kinds of meat, fish, and vegetable food. They forbade any but consecrated persons to enter consecrated places. Occasional *tabus* were issued from time to time, forbidding all persons to eat certain kinds of food, or engage in certain sports or employments. Every violation of the *tabu* was punishable with death; and in case of transgression by the highest chiefs, it was firmly believed that the gods would inflict that punishment by miracle. Polygamy, infanticide, and almost every vice prevailed without restraint.

It is said that American merchants have resided there ever since 1786, eight years after their discovery by Capt. Cook. Vancouver visited the Islands in 1792, and again in 1793 and 1794. He introduced cattle from California, built a ship for Kamehameha, who was then king of the Islands, and told the people that at some future time, men would come to instruct them. This promise they remembered, and expected its fulfilment.

Kamehameha died May 8, 1819. Before his death, he made some solicitous inquiries concerning the God and religion of the Christians, but could find no one to teach him. Under his son and successor, Liholiho, the abolition of the *tabu* system was discussed by the chiefs. Keopuolani, the king's mother, is said to have first tried the experiment of eating with her little son, who is probably the present king. At length the question was decided in the affirmative; and one day in November, at dinner, the king, having ordered a pig to be carved, took it, went to the women's table, sat down between two of his wives, and ate it with them. The people exclaimed that the *tabu* was broken. The king rose and declared the system abolished, and ordered the idols and their temples to be destroyed, which was immediately done. The practice of the rites of the old religion was forbidden by law throughout the realm. We must particularly request the reader to remember the enactment of this law, and its date, which was November, 1819—nearly five months before the first American missionaries arrived. The reasons for this request will appear in due season.

The motives which led to the abolition of idolatry are not fully known. Several causes, however, contributed their influence to promote it. One was, intercourse with foreigners, and especially seeing them disregard

the *tabus* with impunity. This led them to doubt the ability of their gods to punish transgressors. Another was the revolution going on in the islands of the South Pacific, where the missionaries of the London Missionary Society were at last reaping a rich harvest of conversions. There the *tabus* were disregarded, the gods were sawed in pieces and burned, or sent to London as curiosities, human sacrifices and infanticide were abolished, and the people were fast coming into the enjoyment of the blessings of Christianity, good morals and civilization. These things were much talked of at the Sandwich Islands. Besides all this, several of the natives were receiving a christian education in the United States. Three were taken under the patronage of the American Board of Commissioners for Foreign Missions, in September, 1815; and two years afterwards, there were seven of them at the Foreign Mission School at Cornwall, Connecticut. One of them, whose name many of our readers will remember, was George Kaumuali, (usually called Tamoree in this country,) a son of the governor, or tributary king, of the island of Kauai, who was one of the most influential chiefs. While at Cornwall, George, though not considered pious, as several of the others were, wrote his father a very excellent letter on the folly of idolatry, and the superiority of the Christian religion. George had been sent here by his father for an education. The others had come as sailors, in various ships. Probably the influence of women on this question was considerable. The *tabus* bore hard upon them, and several of them had, at that time, great influence in the nation.

Some of the priests were zealous for the abolition of idolatry. Others of them were equally zealous to maintain it. These last promised to place a certain chief upon the throne, if he would restore the old religion—the worship of images and dead men's bones, and the observance of *tabus*. He raised the standard of civil war, but was soon defeated in a decisive battle, and his party dispersed.

The recollection of this war in defence of idolatry exerted an important influence, and the reader will need to remember it, and its date.

Meanwhile, the first Protestant missionaries to the Sandwich Islands were already on their way. They sailed from Boston, October 23, 1819,—the month preceding the abolition of idolatry. They arrived at Kailua, on Hawaii, where the king then was, March 30, 1820, after the conclusion of the civil war in defence of idolatry. They had with them, George Kaumuali, and three other educated natives, who were believed to be pious, though one of them soon apostatized. They explained their object, and requested permission to land and reside on the Islands. Some of the foreign residents at once perceived, that if these men were allowed to commence their mission, and should be successful in it, a great change would be wrought; the natives would become intelligent, and would no longer sell a pig, or a barrel of potatoes, for three inches of an old iron hoop; it would become less easy to manage the chiefs by getting them drunk; and a public sentiment would be created, which would impose some restraint upon licentiousness. They therefore did what they could to prevent their landing; but after deliberating a fortnight, the government gave them leave to stay a year, by way of trial. Some of the foreign residents were friendly, and rendered them valuable aid. Others became their open enemies,—especially “Mr. John Rives,” a Frenchman, who threatened that they should be expelled from the Islands at the termination of their year. In view of what occurred afterwards, it is a curious circumstance that Rives was the instigator of the first plan of expelling the missionaries from the Sandwich Islands. His plan was defeated. Before the end of the year, the government became unwilling to part with the missionaries, and even desirous that their number should be increased.

The origin and early history of the Roman Catholic mission may be best given in the words of the pamphlet published at Honolulu, interspersed with such remarks and additional statements as truth requires. It says:—

“In order to show more clearly the cause which first led to the introduction of the catholic religion into the Hawaiian archipelago, it will be necessary to go back in the history of these isles to the year 1819, at which period Liholiho (Kamehameha II) was king, Kalaimoku (William Pitt, as he was called,) prime minister, and Boki, (his brother,) governor of Oahu.”

This statement, as many will naturally understand it, is deceptive. It makes the impression, that Boki was the third ruler in the kingdom; whereas his rank was not higher than that of Kiamoku (Governor Cox,) of Maui, or Kaumuali of Kauai, or Kuakini (Governor Adams,) of Hawaii, or Naihe, hereditary chief counsellor of state, or Hoapili, the highest male chief in blood, except the king. Indeed, several, if not all, of these chiefs were his superiors in rank and influence. The error, as will soon be seen, is not unimportant. To proceed:

“In August of that year, the French corvette, *l’Uranie*, M. Freycinet commander, visited these islands, and remained several days at Oahu; during which period, Kalaimoku, in consequence of his intercourse on board, became very solicitous to receive baptism, the rites of which were soon after conferred on board the *Uranie* with the approbation of the Commander, (who officiated as sponsor,) by the Rev. Chaplain, M. l’Abbe de Quelin, cousin of the archbishop of Paris. Governor Boki, following the example of his brother, in a few days succeeding made intercession for the reception of similar rites, and was in consequence baptised, receiving the name of Paul, by the same venerable divine.”

The celebrated M. Arago, in his letters on Freycinet’s voyage, describes this baptism as a ludicrous affair, and subjoins the remark, that “after exchanging presents with M. Freycinet, the minister Pitt took his leave, and went home to his seven wives, and to sacrifice to his idols.” There is no reason to doubt that both he and Boki continued to practise their old idolatry, till it was abolished the next November.

The pamphlet then mentions the departure of the king and his suite, including “Mr. John Rives, a French gentleman,” for England, in the autumn of 1823, the death of the king and queen in London, and the appointment of Boki as his representative in England, and as guardian, in conjunction with Kalaimoku, of his younger brother, the present king. It omits to mention some important facts, which we must supply. The King, before he embarked for England, appointed Kalaimoku, the prime minister, and Kaahunanu, who had been the favorite wife of his father, regents of the realm during his absence, and during the minority of his brother, if he should not return. As such they were always recognized by the other chiefs, and by the people. Boki’s office has been called by different names, as guardian, tutor, and steward. The present king, in a letter written to the king of England in 1837, says that Boki was his steward, and had the oversight of the royal household. Of course he was subordinate to the regents; as the present tutor of Isabella, the infant queen of Spain, is subordinate to Espartero, the regent of the realm.

Meanwhile, important events were occurring at the Islands. Kaumuali, the tributary king of Kauai, died in May, 1824,—about the time of Liholiho’s arrival in England. He bequeathed his island to the regents, in trust for the king. Kalaimoku repaired to Kauai, to receive the submission of the chiefs. But, though the practice of idolatry had been suppressed, there was still a party there who were its secret friends. They persuaded George Kaumuali to set up for independence as king of that island. At their head, he attacked the fort, soon after the regent entered it; but was repulsed, and in a few days afterwards defeated in a decisive battle. This insurrection of the image worshippers was the only war that had arisen among them, since the suppression of idolatry, and the battle which followed it.

Mr. Rives, we are told, obtained leave of Boki to visit his relatives in France:—

"But before his departure, the governor, not forgetful of the religion he had embraced, empowered him to engage, if practicable, a certain number of priests of the catholic faith, to proceed to Hawaii as missionaries. He made application to the college of Picpus, in Paris, for priests to be sent to the Sandwich Islands, which, after some delay, was favorably received, and in July, 1826, the Rev. John Alexius Augustine Bachelot, member of that institution, was constituted Apostolic Prefect of the Sandwich Islands, by His Holiness Pope Leo XII. On the 17th of November following, in company with two other catholic clergymen, Messrs. Armand, (a Frenchman,) and Short, (a subject of Great Britain,) together with four laymen, he sailed from Bordeaux, in the French ship Comet, Capt. Plassad, and arrived at Honolulu, (Oahu,) on the 7th of July, A. D. 1827."

That Rives went to France and engaged Roman Catholic missionaries, is very true; but that he was authorized by Boki to do it, is a new story, first published, so far as we know, in this pamphlet, ten years after Boki's death, and inconsistent with well known facts. In the "Annals of the Propagation of the Faith," where it certainly would appear if any apology could be found for inserting it, no such pretense is set up, either by the editors or by the priests. The facts are, that while in France, Rives pretended to possess immense wealth and unbounded influence at the Sandwich Islands, where, he said, he had large plantations. He not only engaged his priests and promised to pay for their passage, but purchased pictures and other ornaments for their church, and a large amount of other goods, for all of which he was to pay a high price on their delivery at the Islands.

Boki returned from England in the British frigate Blonde, Capt. Lord Byron, which was sent to convey the bodies of the king and queen. While at the Islands, Lord Byron acted as an authorized representative of the king of England, on whom the kings of the Sandwich Islands have acknowledged some indefinite kind of dependence, ever since the days of Vancouver. A great council of the nation was held on the 6th of June, 1825, at which the young king's title was acknowledged, and Kalaimoku and Kaahumanu were formally recognized and confirmed as regents during his minority, by the assembled chiefs, in the presence of Lord Byron, his Britannic Majesty's representative. This the pamphlet before us conveniently omits. Boki told the people, that while in England, he asked the king of that country concerning the American missionaries, and that the king charged the islanders, as they valued his friendship, to give heed to their instructions. This advice Boki endeavored to enforce, by avowing his own solemn conviction of its importance.

In January, 1827, before the arrival of the Romish missionaries, Kalaimoku, "the iron cable of the country," as the natives called him, died in the triumphs of christian faith, leaving Kaahumanu sole regent. As her title to that office is a point of very great importance, we must spend a moment in considering it.

She was appointed regent, jointly with Kalaimoku, by Liholiho, before embarking for England. That appointment was acknowledged and confirmed, by the assembled chiefs, in presence and with the approbation of Lord Byron, when there as commander of the Blonde, and representative of the British government. In 1829, her title was formally acknowledged by the President of the United States, who sent her presents. They were conveyed by the U. S. ship Vincennes, Capt. Finch, which was sent to make reparation for outrages in which Americans had been concerned. Capt. Finch, on his formal presentation at court, was introduced to her as regent by Mr. Jones, then American Consul at Honolulu. Capt. Finch addressed her as regent, in the letters which passed between them during his visit. In the public documents issued while Capt. Finch was there, her name appears as regent, in connexion with the names of the king, of Boki, of Kuakini, of Hoapili, and of Naihe, all of whom thus acknowledged her title. The only other male chief of equal rank with the lowest of these, was Kakioewa, governor of Kauai, who always acknowledged her as regent, but who was absent, on his distant island, when these papers were signed. Consuls of foreign powers, commanders of ships

of war and of merchant vessels, every body, in short, who had business to transact with the supreme executive of the nation, always addressed her as regent. Indeed, her title never was questioned, except as will soon be related.

The king, in his letter to the American consul, given on a preceding page, says, "When the priests of the Romish religion landed at these islands, they did not first make known to us their desire to dwell on the islands, and also their business. They landed secretly in the country, without Kaahumanu's hearing any thing about their remaining here." The pamphlet informs us that they went directly to Boki, "who received them in the most open and friendly manner," and ordered a house to be prepared for their reception. But it has never been asserted, so far as we can ascertain, that Boki gave them leave to remain there permanently, as missionaries, though statements have been made, which would naturally be understood to imply it. In fact, both Boki and the priests knew that he had no authority to grant such permission. Even at a much later period, the priests were aware that they had never received such permission from the government. M. Bachelot, in his letter of December 18, 1835, giving an account of his expulsion from the islands, says—

"Among our Kanaes, [Sandwich Islanders]* a *yes* is a sacred promise; but we had never obtained the formal *yes* in relation to our remaining on these islands; and, though several of the chiefs had a thousand times expressed great friendship for us, and even the young king himself had gone so far as to wish to learn the French language of us, the *yes* for our remaining had never been uttered; and, moreover, it never came into my mind to ask for it, till it was too late. See what a person is exposed to, when unacquainted with the customs of a country."

So then, it appears by the testimony of the "apostolic prefect" himself, that permission from the government to remain there permanently as missionaries, had never been obtained, or even asked. His testimony fully supports that of the king, and flatly contradicts the insinuation, that they had obtained leave of the government to remain there as missionaries. The facts are these :

As soon as the regent learned that they had landed, she ordered them to leave the islands in the vessel that brought them. The king, in his letter to William IV, before mentioned, says that Boki carried the order. Boki also told an American merchant there, a man of unquestionable veracity, now residing near Boston, that he thought, as the other chiefs did, that these priests would do harm rather than good, and ought to leave the islands; though, as strangers, he wished to treat them kindly while they remained. The French captain, who brought the priests, told the same gentleman, that the government had ordered him to take them away; but added, with an oath,—“I have had trouble enough with them, and they shall not go on board my ship again.”

In the pamphlet, the nature of some of the captain's "trouble" is carefully covered up in these words:—"Capt. Plassad, finding himself disappointed in the principal object of his voyage, after completing his wood and water, sailed from Oahu, leaving his passengers to provide for themselves, without any means except their own exertions." The "principal object of his voyage" was to deliver the goods that Rives had bought, and get his pay for them and for bringing the priests. He could find neither Rives nor any of his boasted wealth, nor anybody that wanted his goods, or would pay for the passage of the Romish missionaries. He therefore took advantage of the position of his vessel, beyond the range of the guns of the fort, as he had avowed his inten-

* In the Hawaiian language, *kanaka* signifies a man. It is used, however, only in speaking of the common people, while the chiefs are always mentioned by their distinctive title. Foreign sailors, not understanding the peculiarities of the language, use it as a national epithet.

tion of doing, sailed from the islands and left them; and, as the government was unwilling to throw them into the ocean, there was no way but to suffer them to remain on land till they could be sent away in some other vessel. Rives, we believe, has not shown himself at the islands since. Thus the Romish priests were landed in violation of the law of the country, which requires all foreigners to obtain permission before landing, and staid there and commenced their labors in disregard of an express order from its supreme executive. Whatever we may think of such laws and orders, a knowledge of this fact is necessary, if we would understand the feelings and motives of the government in their subsequent transactions.

The priests celebrated their first mass, it is said, July 14, 1827, and opened a chapel which they had built, about the first of January, 1828. It was soon reported, by some who had witnessed their services, that they worshipped images. The report excited no little astonishment and curiosity, and the young king went once to the chapel, to see for himself whether it was true. He gives an account of his visit, in his letter to William IV. He found the report correct, and says that he could scarce avoid laughing at the absurdity of worshipping a lifeless stock. Some of the chiefs made a business of investigating the matter; and, having become acquainted with the popish doctrine of veneration for the relics of saints, and their regulations concerning fasts, they reported that "this new religion was all about worshipping images and dead men's bones, and *tabus* on meat, and was just like the old religion of the islands." Their old religion, they knew, was bad in its nature, and in its whole tendency. It wrought "only evil, and that continually," while in power; and since its suppression, its partizans had twice involved the nation in civil war. They did not wish to have such a religion taught. Several captains of English vessels told them, that Romish priests had often excited wars in Europe, on account of religion; and one of them told how some of his own ancestors had "died in that slaughter." They predicted, that if these priests were allowed to remain, they would involve the islands in war, and advised the chiefs to send them away. The disregard of law and authority which the priests had shown, by their manner of coming and remaining, was well adapted to strengthen these impressions on the minds of the chiefs. All that they could remember or learn concerning worshippers of images and dead men's bones, and keepers of *tabus*, in any country or age of the world, seemed to indicate that these men would make trouble. Affairs were brought to a crisis by another train of causes, which had been for some years growing towards maturity.

We have already stated, that when the American missionaries first arrived, some of the resident foreigners attempted to prevent their obtaining permission to land, and that Rives, during the first year of their residence there, threatened them with expulsion at its close. The fears of that party were realized. Schools were established throughout the islands, and thousands learned to read and write. The gospel was preached, and parts of the Bible, as fast as they could be translated, were printed and put in circulation. Churches were organized, and christian ordinances administered. The chiefs and people demanded a code of written laws; but the party of which we have spoken opposed its formation, and riotously broke up one grand council of the nation which had been convened for that purpose. Proclamations, however, had been issued, forbidding women to frequent foreign vessels in the ports, and some other vices. In opposition to these orders, mobs were raised, the lives of some of the missionaries and principal chiefs were threatened, and their houses attacked and broken open, with the evident intention of putting them to death. The proof of some of these atrocities is on record in the office of the Secretary of the Navy, at Washington, and has been the basis of official action by our government. In 1826, such a mob attacked the house of the regent Kalaimoku, and broke in his windows, but were driven thence by the

natives; and a few minutes after, another mob attacked the house of Mr. Bingham. In 1827, an English whale ship, with similar motives, fired upon the house of Mr. Richards, at Lahaina. At last, October 7, 1829, the king issued a proclamation, in his own name and that of the regent and principal chiefs, declaring that the laws of his country forbade murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking, and gambling; and that these laws were in force against foreigners residing in his kingdom, as well as his own subjects. This was done in the midst of violent opposition from the party of which we have spoken. It was currently reported and generally believed that their most prominent leader boasted that he had 500 men at his command, and that he had threatened to depose the regent, seize the persons of the king and his sister, take possession of the forts, and change the governors of the several islands. The insolence of the party was temporarily checked, and not improbably an outbreak prevented, by the arrival of the United States sloop of war Vincennes, Capt. Finch, on the 14th, which has been already mentioned. Capt. Finch brought a letter to the king, written by the Secretary of the Navy by order of the President. The letter fortunately contained the following passage:—

“The President also anxiously hopes that peace and kindness and justice will prevail between your people and those citizens of the United States who visit your islands, and that the regulations of your government will be such as to enforce them upon all. Our citizens, who violate your laws, or interfere with your regulations, violate at the same time their duty to their own government and country, and merit censure and punishment.”

This silenced, for a time at least, the pretense that the Sandwich Islands government had no right to make laws, or to punish resident foreigners for their crimes. And be it remembered, that Kaahumanu was distinctly acknowledged as regent by the President of the United States, who sent her a present in that capacity, and by Capt. Finch and the American consul in all their official intercourse with the government.

The party, however, was not extinct. It had gained complete ascendancy over the hitherto vacillating Boki, who was an easy-tempered, pliable man, and perfectly manageable by his bottle companions when intoxicated. We think there can be no doubt, that they at last persuaded him to aim at the regency. It is asserted by the king, in his letter to William IV, that he threatened the life of Kaahumanu, and there is other evidence that he meditated revolution and bloodshed. He appears to have become the steady friend of the Romish priests; and the whole party was clamorous in their favor. The priests were thus found to be identified with the most dangerous enemies of the government.

It was found, too, that natives who became followers of the priests, could not be educated. The government was earnestly engaged in teaching all the people to read and write; but the followers of the priests could not be induced to receive instruction. M. Bachelot, in some of his letters published in the “Annals,” before quoted, boasts of their constancy in refusing to attend schools, or to be present at Protestant worship, after he told them it was a sin to be present there in body, even if their hearts did not join in the services. For such reasons the natives were forbidden to attend Roman catholic worship. The order was issued by Boki, at the command of the regent.

In 1829, Boki sailed, with two vessels, on a wild expedition after sandal wood, which, he had been told, might be procured in great abundance on a newly discovered island,—probably Erromanga, where the celebrated English missionary, Williams, was lately killed and eaten by the barbarous inhabitants. The vessels lost sight of each other, and nothing further has ever been heard of that on board of which Boki sailed. He left the government of Oahu in the hands of Liliha, his wife. According to M. Bachelot, Kaikioewa, governor of Kauai, succeeded him as tutor to the king.

During a great part of the year 1830, the king and regent were at Lahaina, and at other places on Maui and Hawaii. During their absence, the conspiracy was fast ripening at Honolulu, under the administration of Liliha. The laws were disregarded, more than twenty tippling shops were opened, gaming was openly practised, and all restraint on vice seemed to be at an end. Military preparations were made, for which no object was avowed, and no lawful object could be imagined, and so extensive that the report of them caused alarm in all the islands of the group. The regent, finding that the time had come to act vigorously, ordered her brother, Kuakini, governor of Hawaii, to repair to Oahu, as governor of that island, and to suppress the insurrection. The Romish priests assert that he landed troops at the same moment, and unexpectedly, on several parts of the island,—which is very probable. He established an armed police at Honolulu, strong enough to enforce obedience, suppressed the grog shops and gaming houses, and re-established the reign of law. Various attempts were made to evade the laws. Some professed to sell coffee and give away rum; but Kuakini was not to be trifled with in any such way. Others begged to be allowed to sell to foreigners only. His reply was, “To horses, cattle and hogs, you may sell rum; but to real men you must not on these shores.”

Kuakini's next important movement was to send away the Romish priests, who taught the people to “worship images and dead men's bones,” and to observe “tabus on meat,” and whose partisans had just planned and made formidable preparations for commencing the third civil war since the abolition of such worship in 1819.

M. Bachelot states that the royal order for their departure was delivered to him in writing, by Kaikioewa, at a council of the chiefs in April, 1831. The author of the pamphlet says:—

“Application was then made by Messrs. Bachelot and Short, to the masters of different vessels, to provide them with a passage, but without effect; the authorities of the island finally prevailed on the commander of a Prussian ship to consent to take them to China for 5000 dollars; that sum, of course, the priests could not nor would not pay, and consequently they were permitted to remain.”

The account which the apostolic prefect sent to France, and his employers published for the edification of the faithful throughout Europe, reads thus:—

“That we might appear to yield in some degree to the demands of the chiefs, and to avoid irritating them, we took care, when any vessel was about to depart, to request, in writing, of the captain, a gratuitous passage. We did this in respect to several; and as they knew our intentions, they answered us, also in writing, and absolutely refused to grant our request; for no captain was willing to engage in executing the sentence pronounced against us.

“A short time afterwards, a Prussian vessel arrived, the captain of which brought presents from the king of Prussia to the young king of the Sandwich Islands. The arrival of this vessel furnished an occasion for a new attempt to compel us to leave the archipelago. The governor of Hawaii re-appeared. ‘Here,’ said he to me, ‘is a ship from near your own country. It will conduct you to your own land.’ ‘What you say is reasonable,’ I replied, ‘but who will pay my passage? I came here with nothing but my body and the word of God; my heart has not been upon the things of this world; I have amassed no money.’ ‘Perhaps he will take you for nothing.’ ‘It is possible; but ask him yourself, and we shall see.’ Kuakini retired with this answer. The captain came to see us; I explained to him our situation; he obligingly offered to receive us on board of his vessel, if we wished to depart; but if not, he told us to make an application to him in writing, and to dictate the answer which we wished him to make; which was done. The governor of Hawaii also went to see him, and urged him to take charge of us. The Prussian captain answered him that he would do it with pleasure, but that before M. Patrick and I could come on board, he must be paid five thousand dollars, (more than twenty-five thousand francs.) The poor governor had a great desire to rid himself of us, but he was still more anxious to keep his money. He was therefore obliged to abandon his project.” [Annals of the Propagation of the Faith, vol. 10, p. 370.]

Finding that there was no other way to get the priests out of the country, the government fitted out a vessel of its own, put them on board about the last of December, and sent them to California. Of their arrival, the author of the pamphlet says and quotes as follows:—

“On the afternoon of the 28th of January, 1832, the *Waverly* arrived at St. Pedro, on the coast of California, and the next morning, the prisoners were landed ‘on a barren strand, with two bottles of water and one biscuit, and there left on the very beach, without even a tree or shrub to shelter them from the weather, exposed to the fury of the wild beasts, which were heard howling in every direction, and for aught their merciless jailor could know, perhaps perish before morning. No habitation of man was nearer to them than forty miles, save a small hut, at the distance of two leagues. On the beach, then, with the wild surf breaking beneath their very feet, they passed a sleepless night, with the canopy of heaven to cover them, and the arm of Omnipotence to shield. Forty-eight hours from the time of their disembarkation, they were welcomed at the mission of St. Gabriel, where they received that kindness and sympathy from their brethren of the cross, which in this land had been denied them by the professed followers of the humble Jesus.’”

Though it seems a pity to mar this beautiful specimen of the pathetic, we must here give a few additional facts, from M. Bachelot’s letter, published in the *Annals*, vol. x, p. 362. He writes:—

“The American consul* had informed the governor general of California of the efforts which were made to expel us from the Sandwich archipelago, and had asked him if he would receive us, if we should be sent to his territory. The governor had answered, that we should not only be well received, but very useful. The prefect of the missions and another Franciscan father had also written to us, and besought us not to seek for any other asylum. They informed us of their advanced age, their infirmities, their small number, and their consequent need of us.”

M. Bachelot also informs us, that before they were landed at St. Pedro, the captain sent information of their arrival to a farmer in the neighborhood, who knew who they were, and had transmitted supplies to them while they were at Honolulu. The farmer first visited them on board, and then sent a young man to take care of their baggage. The young man supplied them with provisions, and slept with them by the side of an uninhabited hut at night. They had been told that the country abounded with bears, and were very much afraid of an attack from them; but the only “wild beasts” which they actually saw, were grey squirrels. The pamphlet says that the wild beasts “were heard howling in every direction;” but M. Bachelot says nothing of the kind.

The thought that the Romish priests were sent away for a real or supposed connexion with a treasonable conspiracy against the government, may be new to many of our readers; but it is not new at the Sandwich Islands. As this is a very important point, we must consider the evidence a little more minutely. The pamphlet says:—

“It was feared, by the chiefs and their advisers, that the mere crime of being Catholics would not, in the eyes of the world, be sufficient cause for banishing the priests; and it was therefore determined to accuse them of sedition, of turning away the people to stand opposed to the chiefs.”

In confirmation, its author quotes the proclamation of Kaahumanu, issued December 7, 1831,—about three weeks before they were put on board the *Waverly*.

“This is our reason for sending away the Frenchmen. In the first place, the chiefs never assented to their dwelling at Oahu; and when they turned away some of our people to stand opposed to us, then we said to them, return to the country whence ye came.”

* The reputed author of the pamphlet was then American Consul.

The writer correctly understands this standing opposed to the chiefs, not of a mere difference of religious belief and practice, but of a seditious opposition to the government. The meaning is, that the priests "turned away" some of the people from their duty to the regent and great body of the chiefs, and induced them to join the conspiracy against the government, for which Liliha had made military preparations, and which Kuakini had suppressed. This was the reason assigned by the regent for their banishment, before it took place. The same writer also informs us, that M. Bachelot, after his return from California in 1837, "was directed to sign a document, (handed him,) acknowledging that himself and Mr. Short had been banished before, for exciting rebellion in the country." The government, then, persevered in its charge against them. The same reason for their banishment was assigned by the king, in his "Ordinance rejecting the Catholic Religion," issued at Lahaina, December 18, 1837.

We have not undertaken, nor can we reasonably be required, to show that the Romish priests were guilty. It is enough, for the purposes of our argument, that the government believed them guilty, and banished them for that reason. This we have shown; and we have shown how the belief of their guilt very naturally arose in the minds of the king, the regent, and the chiefs. However, as it is very easily done, we will prove, beyond all reasonable doubt, that the priests were either members of the conspiracy, or dupes and tools of the conspirators. We quote from the *Annals of the Propagation of the Faith*, vol. vi, p. 94 and onward.

"Kaahumanu had always been ambitious to keep all the authority in her own hands; but her power was counterpoised by Boki, regent of the realm and governor of the young king. Boki was fond of foreigners, and showed himself favorable enough to the missionaries; though he thought himself obliged to use management with the old queen. He had a certain number of chiefs on his side. Several Americans and some Englishmen were also on his side, because they were with reason suspicious of Kaahumanu. The two consuls, English and American, were particularly attached to him."

We may safely assume, that this information was sent to France by the Messrs. Bachelot and Short. From them the French editor learned that Boki, the king's steward, was regent, and Kaahumanu an ambitious old woman, scheming to usurp the supreme authority. We learn, too, that Boki had a party on his side, against the "old queen;" and finally we learn that Mr. Charlton, the British Consul, and Mr. Jones, the American Consul, were zealous members of that party.—After mentioning the death of Boki and some other events, the editor of the *Annals* proceeds:—

"Such was the state of things at the close of 1829. The old Kaahumanu never forgot her ambitious projects. Shortly after Boki's departure, she attempted to displace all his partizans, and deprive them of the dignities which Boki had conferred on them. They refused compliance, protesting that they would not resign the power entrusted to them, except to him from whom they had received it. Moreover, the wife of Boki still held the title of regent and governess of Oahu."

The faction, it seems, was determined to have a regent of its own selection, even after Boki's death. This "wife of Boki" was Liliha, whose preparations for war brought Kuakini to Oahu. On what ground they claimed the regency for her, does not appear. They pretended that Boki must be the regent, because he was the king's "governor;" but that office, M. Bachelot informs us, was now held by Kaikioewa.

More might be quoted from the *Annals* to the same purpose; but this is enough. The pamphlet before us speaks the language of the party. Speaking of the first arrival of the priests and the order for their departure in the vessel that brought them, it says:—

"It will be understood that, at this period, Boki was the sole guardian of the king, (then a minor,) his brother Kalaimoku being dead, and as such had an undoubted right and power

to grant the catholic missionaries liberty to remain and pursue the avocations of their calling.—If such an order was ever given,—it must have emanated from Kaahumanu, one of the widows of Kamehameha I.; an old woman completely under the influence of the protestant missionaries, who, properly speaking, had no legal right to dictation, but under the false idea that ‘might makes right,’ had arrogantly assumed to herself the power solely to regulate and control the public and private affairs of the whole nation. Capt. Plassad, very properly, if he ever received an order from that source to such effect, gave no heed to it, knowing, as he did, that he had been fully authorized by the only legal authority to disembark his passengers and their effects. That Boki was the legal and only representative of the king, during his minority, the most satisfactory and incontrovertible proofs are extant; indeed, we have never for a moment heard it questioned, except by the missionaries, who made every exertion to destroy, if possible, the power and influence of that noble minded chief, whose popularity they feared, and whose liberal principles they sought by every stratagem to eradicate.”

“Never heard it questioned!” The reputed author of this pamphlet, on the 14th of October, 1829, conducted Capt. Finch of the Vincennes to the palace, and introduced him to the king, and to Kaahumanu, who was sitting on a sofa at the king’s right hand, as regent; and during that interview he saw a silver vase, inscribed with the arms of the United States and her name, brought forward as a present from our government to the regent; and as United States Consul, he habitually transacted business with her as regent, for years. If the work be really his, it betrays a recklessness, not only of truth, but of the danger of exposure, which is truly astonishing.

The proof, then, is conclusive, that there was at Honolulu, at the time under consideration, a seditious conspiracy against the government; that the Romish priests, either as dupes or otherwise, lent their influence for its promotion; and that the part which they acted in this conspiracy was the real cause of their banishment.

But let us take another view of the subject. It is not only conceded, but asserted, by all parties, that the supreme power was, by some means, whether right or wrong, in the hands of Kaahumanu. Now, what if Boki had a right to the regency, and Kaahumanu and her party, which comprised all the royal family, all the chiefs of the first rank, and all the governors of the several islands except Boki, were mere usurpers? Why, just this will follow:—The Romish priests, on their arrival, found the government of the kingdom in the wrong hands, and engaged in revolutionary projects and movements, for the purpose of placing it where it should be; the usurping party proved the strongest, the insurrection was quelled, and the priests, as its abettors, were sent to California.

And here, again, we might close; having shown the true cause of the expulsion of the Romish priests, and thus removed all temptation for suspecting, in the absence of proof, and against the most conclusive proof, that it must have been the work of the American missionaries. But, for the sake of giving completeness to the history, it may be well to notice a few things more.

When the Sandwich Islands government learned that the religion of Rome resembled their old idolatry in its worship of images and dead men’s bones and its *tabus* on meat, they at once suspected that it would prove, like their old idolatry, a bloody and seditious religion. By conversation with Europeans, as already shown, this suspicion was confirmed. The conduct of the priests, in landing as they did, and after they had landed, seemed to be conclusive proof of it. They therefore resolved to prevent its extension among their own people; and for this purpose, proceeded to inflict punishment on some, for the mere fact of adhering to that religion. Concerning the number and severity of such punishments, statements differ widely. Nobody, however, in any part of the Christian world, justifies them. The American missionaries opposed them, by remonstrance and advice, the only proper means for them to use, from the beginning, and continued their opposition till an order was issued for their discontinuance, on the 17th of June, 1839, which

was twenty-two days before the arrival of Capt. Laplace. This their early and persevering opposition is proved, not only by their own assertions, but by the king's letter to Mr. Brinsmade, the American Consul. A single slander, on this point, remains to be exposed. The author of the pamphlet, speaking of certain women who were confined in the fort on the 24th of June, says:—

“One of the foreign gentlemen, when he entered the fort and beheld the distressing situation of the wretched females, influenced by motives of humanity, hastened to bring, if possible, the Rev. Mr. Bingham to the scene of cruelty, thinking that he might possess power sufficient to liberate the sufferers. He met the Reverend gentleman, and entreated him, for the sake of humanity, to come with him to the place of persecution. What was his reply? He knew that it must be for some other cause that the females were punished, and he did not wish to interfere with the laws of the land. Saying this, he drove off, (for he was in a car,) as unconcerned as if nothing had occurred.”

Mr. Bingham very naturally believed that the punishment was inflicted for some other cause, as he knew what orders had been issued a week before, and as the chiefs had promised him that no more punishments for religion should be inflicted. But whither did he drive, in his car? Directly to Kekuanaoa, to tell him what he had heard, and if it should be necessary, to urge the instant liberation of the women; which was done; “for their confinement was not by order of the chiefs.” The case is correctly stated in the king's letter to the American Consul. And be it remembered, that letter was before the author of the pamphlet, while inditing his calumnies. It is contained in a pamphlet, to which his was intended as a reply; and though he carefully avoids mentioning even the existence of that letter, he makes extracts from it, and comments upon them. It cannot be supposed, therefore, that this misrepresentation was the result of ignorance.

Much has been said of the severity of these punishments, as if that was the fault of the missionaries; but how can it be charged to them, when they were doing their best to prevent such punishments altogether? And it should be remembered, that but for the humanizing influence which the mission had exerted, the offenders, instead of being imprisoned or sentenced to hard labor, would have been made food for sharks, or perhaps for men.

One more topic, and we have done. The missionaries are accused of teaching, that the Roman Catholic use of images is idolatry. It will be recollected, that when Mr. Bingham first remonstrated with Kaahumanu against the punishment of the Roman Catholics, he told her, “You have no law that will apply;” and that she answered, “The law respecting idolatry; for their worship is like that which we have forsaken.” She referred to the law of November, 1819, by which idolatry was abolished before the missionaries arrived, and which therefore could not have been procured by their influence. That law was not “in favor of the Christian faith,” as has been said, but simply against idolatry, as a pernicious system. The thought of applying it to proselytes of the Romish priests, originated with Kaahumanu, or some of her native advisers, and was new to Mr. Bingham when she first advanced it. However, let us hear this charge, according to its latest and most plausible statement, by a correspondent of one of the daily papers in Boston:—

“But for the sake of argument, let us admit, for the moment, that our missionaries *did not*, directly and explicitly, influence and advise the native authorities to banish the foreign Catholics, to prohibit their landing and residence, and to persecute, as was most cruelly done, the native Catholics;—yet it is evident they did the same, or something equivalent to it, *indirectly*. A law had been made by which the old religion was abolished, in favor of the Christian faith. That religion was *idolatrous*; and this law, to suppress it, *prohibited idolatry*, meaning thereby the gross idolatry of that pagan religion. Now the American missionaries were shrewd enough to perceive, that by making the native authorities believe that the Catholics were *idolaters*, they should bring this law to bear against them, prevent the toleration of their faith, and procure their extermination. They set themselves to work, therefore, in preaching and in conversation, to represent the French priests and their adherents to be *idolaters*. They induced the king to attend their chapel, who, seeing the pic-

tures and crucifixes around the altar, and the reverence paid to them, concluded, at once, as he had been previously told, that worship was rendered them as *gods*, as idols, as material, inanimate objects, and not as representations and memorials of the spiritual Deity, or incarnate God, of all Christians, that of the Protestants as well as the Catholics. He thus became deceived, and was led to believe that what the missionaries had told him was true. They did not undeceive him, or explain the difference between the Christian worship of Catholics and the direct pagan worship of idols of wood and stone. Was this honest? Was this liberal? Was this justifiable by the laws and precepts of Christianity, in which there is no *guile*?"

Passing by several errors in matters of fact, which the attentive reader will be able to correct for himself, let us examine the substance of this argument.

All adult Sandwich Islanders had been idolaters themselves, from their infancy, almost to the time under consideration. All had often taken part in idolatrous worship, and some of them had been priests. They were therefore peculiarly competent to judge, whether any form of worship, practised before their eyes, was idolatrous. Their judgment, after a careful examination by some of the most intelligent among them, was, that the worship performed by the Romish priests was of the same nature as the old idolatry of the Islands. They found no essential difference; the priests, it seems, were unable to show them any; and the American missionaries are blamed for not lending their aid, and making the distinction intelligible. They are even accused of helping on the deception, by teaching that the Romish use of images is idolatrous. Instead of this, we are told, they should have taught the natives that the Romanists worship images, not "as gods, as idols, as material, inanimate objects," but "as representations and memorials of the spiritual Deity, or incarnate God."

Suppose they had undertaken to teach the natives thus; what would have been the consequence? The natives would have answered:—"That is just as we used to worship our idols, in the time of dark hearts. We never worshipped them 'as material, inanimate objects,' but 'as representations and memorials of the spiritual Deity,' whose name they bore. We never supposed that the wooden Lono, which we gave to you, and which you sent home to America as a curiosity, used to hear the prayers of the great Kamehameha with its wooden ears, determine, without brains or soul, to grant his request, and walk off with its wooden body to attend him on his campaigns. We believed that while this wooden Lono remained in the malae where it was kept, the invisible Lono, which it represented, went with the conquering monarch to his wars, and subdued his enemies before him." Such would have been their reply. It would have been true, to the letter, and would have been an unanswerable confutation of all that could be said on the other side.

The fact is, no nation or class of men ever practised such idolatry as the Roman Catholics and their apologists describe. The nearest approach to it on record is the idolatry of the mass, in which they worship a piece of bread. But even this is not worshipped as bread, but as "the body and blood, soul and divinity," of the Son of God, into which it is supposed to have been transubstantiated. Take, as sufficient on this point, the testimony of Mainonides. "You know, that whosoever committeth idolatry, he doth it not as supposing that there is no other god besides that which he worshippeth; for it never came into the minds of any idolaters, nor ever will, that that statue which is made by them of metal, or stone, or wood, is that very God who created heaven and earth; but they worship those statues and images only as the representation of something which is a mediator between God and them." How could the Roman Catholic use of images, as understood by the more intelligent part of that church, be more accurately described?

While Moses was on Mount Sinai, Aaron, at the request of the people, made a golden calf; and the people said of it, "These be thy gods, O Israel, which brought thee up out of the land of Egypt;" and they built an altar before it, on which they offered burnt offerings and peace offerings. This was

a notable instance of idolatry. But did the Israelites believe that the calf which they saw Aaron make then, was indeed the Deity that had brought them up out of Egypt several weeks before? Or did they worship it as merely "the representation and memorial of the spiritual Deity," that had brought them out of Egypt? Did the Athenians believe that the ivory statue of Jupiter, which, as they well knew, Phidias made at Athens, in their own day, was the very Jupiter who was born some ages before in Crete, and who lived on "high Olympus" with Juno and the other gods; or did they worship it as a "representation and memorial" of him? Did the ancient Romans suppose that the statue of Jupiter Stator, which they made after a battle, to commemorate a victory, was the very Jupiter who had given them that victory, or only a "representation and memorial" of him? And to close with another instance from Scripture,—when "Jeroboam, the son of Nebat, who made Israel to sin," set up a golden calf at Bethel and another at Dan, he said of each of them, "Behold thy God, O Israel, which brought thee up out of the land of Egypt." Did he mean, or did any Israelite whom he thus made to sin, believe, that each of these calves was the very God who had rescued the nation from bondage five centuries before he made it? No. Those calves were worshipped, as idolaters in general have always worshipped images, and as Roman Catholics in particular profess to worship theirs,—“as representations and memorials” of an invisible Deity.

If, then, the American missionaries taught that the Roman Catholic use of images is idolatry, they only taught the truth; a truth which, if the natives were in any danger of not seeing it, they would have been inexcusable for not teaching. They only taught what all Protestants have believed, ever since Luther's time, and what is embodied in the creed, probably, of every Protestant church in Europe. If they had taught the contrary, they would not only have violated their duty, but labored in vain; for the natives would have known that they were teaching falsehood.

It is very possible, that the All-wise Disposer of events has sent Romanism to the Sandwich Islands, for the very purpose of exposing its idolatrous character. After the ancient heathenism had gone down in Europe, and men had forgotten what it was, the worship of images was introduced, and men were persuaded that idolatry was not that, but something else. Protestantism arose, and declared that image worship is idolatry; but Jesuitism has continued to argue, that there is a distinction between them. Now, Romish image worship is carried into the presence of men who have been idolaters, and is submitted to their inspection. They examine it, and pronounce it idolatry; just such, in its nature, as they practised in the days of their darkness. They are the most competent judges of that question in the world; and we may hope that the world will yet feel and acknowledge the weight of their testimony.

[The following comparison between Hindooism and the Roman Catholic doctrines and ceremonies, extracted from the Memoir of Mrs. HARRIET L. WINSLOW, of the Ceylon Mission, will add to the force of the concluding remarks in the foregoing article.]

“Their use of *images* is similar to that of the heathen; and the same reasons are urged for it; that they represent beings who ought to be revered, and that it is necessary for the people, generally, to have some object to worship which may address itself to their senses.

“Placing *lights* before these images, or idols, is a practice alike of the Papists and Pagans. To keep a light burning in a temple is a great act of merit among the Hindoos.

“The offering of *incense* and the sprinkling with *holy water* are the same in Catholic churches and heathen temples.

"The church festivals, when the images and the host are carried about in procession, are similar to the *idol feasts*, when the idols are drawn on cars round the temple yards.

"The use of the *rosary* by the Romanists is the same with that of the *suppah-malah*, or *prayer-garland* of the Hindoos; and the *pater-nosters* and *ave-marias* of the former are recited and reiterated in the same manner as the *mantras* of the latter, an account being kept of the number of repetitions by means of the beads.

"The doctrine of *penance*, insisted on so much in the papal church, is altogether a heathen doctrine, and also that of *purgatory*, and the necessity of *ceremonies for the souls of the dead*; all which are seen among the Hindoos.

"The fast-days and feast-days, the ringing of bells, their idolatrous reverence for the priests, who are the keepers of their disciples' consciences, the repetition of prayers in a dead language—in the Latin by one and in Sanscrit by the other—and all the attention to outward show and parade, are the same among Roman and heathen idolaters. The exposing of this relationship between the two forms of superstition caused no small stir among the Roman priests, and induced them to prohibit or modify some of their public processions which were too obviously of heathen origin."

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